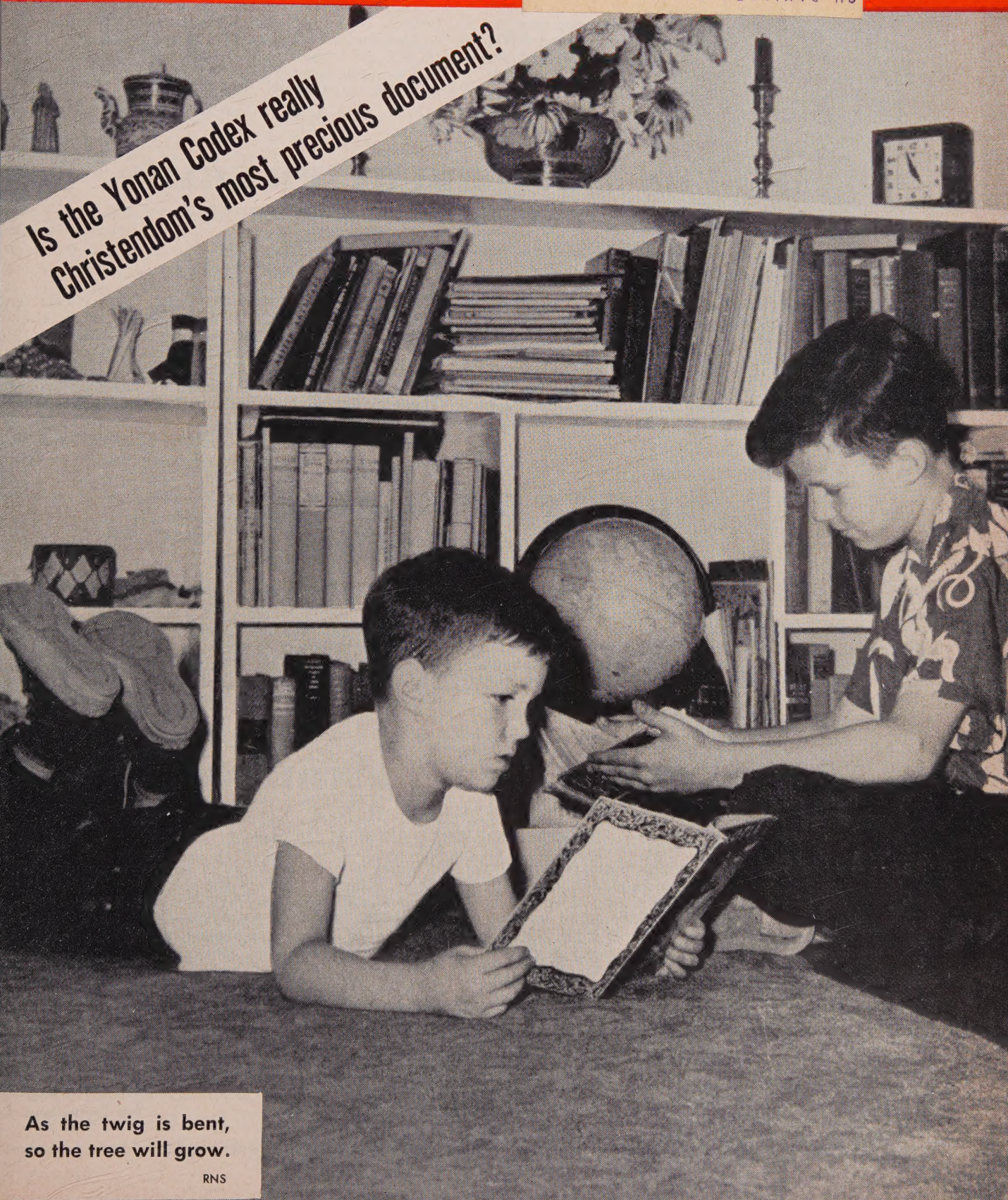


the Living CHURCH

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RNS

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The Bishop of New York Selection for 1956

"Dr. Grant, whose scholarly attainments are recognized throughout the Christian world, gives, in simple language, the fruits of his long study of the Bible. It is essential that people should read the Bible itself. But it is equally important that they should know how to read it, so that their understanding is deepened and their faith developed in the process. HOW TO READ THE BIBLE ought to be in the homes of our people as they search for a full understanding of the meaning of the Christian faith." — *The Rt. Rev. Horace W. B. Donegan.*

Dr. Grant offers this description of this book: "Many persons

find the Bible hard reading. This is because they read it in dribbles and without understanding its origins and setting. The present book tries to sum up the message of the Bible as a whole, in its broadest principles."

The Rev. Terence J. Finlay, Rector of St. Bartholomew's Church, N. Y., says: "Dr. Grant's new book will deepen the regular reader's understanding of the Word of God, and will provide the beginner with an invaluable handbook and guide to a living knowledge of the Scriptures. I heartily recommend this book to all seekers after the Truth."

Price, cloth, \$2.50 (In dozen lots for study groups, \$25.00)

MODERN CANTERBURY PILGRIMS

AND WHY THEY CHOSE THE EPISCOPAL CHURCH

Edited by the Very Rev. James A. Pike

Dean of the Cathedral of St. John the Divine, N.Y.C.

Here are the personal stories of twenty-three Christians and why they chose the Episcopal Church. Dean Pike in the Foreword says: "It is hoped that these essays will tend toward the better understanding of the Anglican heritage — not only by those within the Church (who do not always fully understand or appreciate it) but by other Christians as well — and thus perhaps make a small contribution to the fulfillment of our Lord's high priestly prayer, 'that they may be one, that men may know that thou has sent me.'"

Contributors: Theodore O. Wedel, Chad Walsh, Kathleen Bliss, D. R. Davies, W. H. Auden, W. G. Peck, Howard A. Johnson, John H. Hallowell, Antonio D. Marquez, Donald Slesinger, William G. Pollard, Joseph Wittkofski, Samuel J. Wylie, Owen C. Thomas, Emani Sambayya, William A. Spurrer III, Eduard Heimann, Michael Allen, Enrico C. S. Molnar, Hoxie Neale Fairchild, William H. Baar, Michael Budzanoski and James A. Pike.

Publication: May 1956, Price, \$3.85

LIFT UP YOUR HEARTS

Edited by the Rev. Martin Caldwell

Christ Church, Rye, New York

Spring Selection of the Episcopal Book Club

In the words of the editor of this book, this is a series of essays on neglected aspects of Lent, approached devotionally but containing many new insights which should provide for both speculation and investigation. This is a stimulating book in the best sense of the word, for as the heart is stimulated to a fresh realization of the beauty and demands of our Faith, much is presented here that will lead to continuing thoughtful

reflection that is by no means limited to the Lenten season alone.

A Bishop, a Dean, two college professors and six clergymen are the contributors to this volume — John Seville Higgins, Ray Holder, Ursula M. Niebuhr, T. S. K. Scott-Craig, John Ellis Large, Martin Caldwell, Dudley J. Stroup, Alexander S. Dewdney, Charles Preston Wiles, James Stuart Wetmore.

Price, \$2.50

THE EXCELLENCY OF THE WORD

By The Rev. William H. Nes

Professor of Homiletics, Seabury-Western Seminary

This is not a book on the making of sermons, but rather a discussion of the preacher's function in the church. The clergy must be aware that good preaching is a primary duty of their ministry, and that it is a labor which other duties must not be allowed to displace. The Preacher and the Bible, The Use of Images, Preaching in a Time of Anxiety and Priesthood and the Word are the topics.

While it is directed first to seminarians and then to the clergy, it hopes to interest also the wider circle of the laity in order that their concern over the state of preaching, particularly in the Episcopal Church, may be deepened and their hope for a revival may be strengthened. The Rev. Noah E. Fehl contributes an illuminating survey on Homiletics Curriculum Today.

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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be given at least as seriously as his own.

Telephone Prayer Wheels

In your issue of January 15th, you congratulate Christ Church, Coronado, Calif., for installing a telephone prayer service. I recall things the Church has been dealing for the past 200 years for funds to send missionaries to such places as India, China, Tibet, to enlighten those unlighted people. To encourage interest in subscriptions we were shown pictures of their "mechanical prayer wheels," the argument being that you cannot pray by mechanical devices, and that prayer is a living soul striving for contact with God, a living spirit. The danger of such methods is this. A fundamental apathetic people can fool themselves into thinking that on Sunday, any other morning they can fulfil their obligations by using the bedside phone, turning the funnies and rolling over in bed. We will agree that you cannot dial God by using the Bell Telephone system and listening to a tape recorded prayer. I very much doubt that you can dial yourself into an attitude of prayer. So me at least "It is a vain thing, fondly imagined and rather repugnant to the Word of God." I am tempted to exclaim "Ye Gods! What next?" (Rev.) C. C. WATKINS Rector, St. Andrew's Church, Detroit, Mich.

Name of the Church

To add one more word to the many which have recently been printed in your columns about the word "Protestant" in our name, and at the same time to add one more historical fact about the Episcopal Church and the Anglican Communion: The American Church was the first autonomous body to spring from the Church of England. Since 1789 there have been many others. Among these bodies there is not one which chose to use the word "Protestant" in its name in spite of the protest made by the Episcopal Church. One of these Communion, the one lying closest to us, in making a change of name had the most recent opportunity to do so. SETON R. DROPPERS New York, N. Y.

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Previously acknowledged	\$ 3.00
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	\$ 13.00

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Volume 132 Established 1878 Number 6

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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CONTENTS OF THIS ISSUE

ARTICLES

A Million Dollar Ride	Robert M. Grant	4
Lent and Easter with the Fathers	H. Boone Porter, Jr.	6

DEPARTMENTS

Books	17	Man Power	16
Deaths	30	News	12
Editorial	10	People and Places	28
Letters	3	Sorts & Conditions	9

Things To Come

February

5. Sexagesima
Honolulu convocation, to 6th.
6. Puerto Rico convocation, to 8th.
7. Maryland convention, Baltimore, to 8th.
8. Arizona convocation, to 9th.
Convention, Assembly of Episcopal Hospitals and Chaplains, St. Louis, to 10th.
12. Quinquagesima
Kansas convention, to 13th.
15. Ash Wednesday
19. First Sunday in Lent
Southern Brazil convocation.
Brotherhood Week, to 26th.
21. National Council meeting, Greenwich, Conn., to 23d.
22. Ember Day
24. St. Matthias (Ember Day)
Cuba convocation, to 26th.
25. Ember Day
26. Second Sunday in Lent

March

2. Conference on vocation of deaconess, Sycamore, Ill., to 4th.

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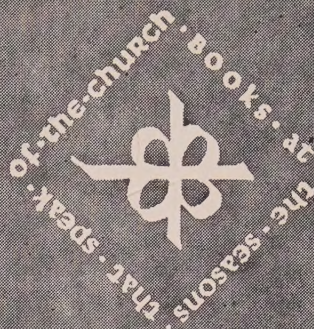
NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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IN THIS BUS the Yonan Codex tours the 48 states.

A Million

By the Rev. Robert M. Grant

Billed as "Christendom's Most Precious Document," the Yonan Codex is touring the country with a price tag of \$1,500,000. There are those who do not go along with the billing or the price, including one of the Church's experts, who tells his reasons here.

An organization called the Aramaic Bible Foundation is sponsoring the tour of a bus which has been given the name "The Spirit of Galilee."

Aboard the bus is a highly controversial manuscript of the New Testament, for which the Foundation wants to raise a million and a half dollars. It will then be purchased from its owner, Norman Yonan, a retired Washington importer, and presented to the Library of Congress. The bus was started on its way in November by Vice President Nixon and Mrs. Theodore Wedel, and in Kentucky Governor "Happy" Chandler was sworn in on the manuscript.

Louisville biblical scholars stirred up a storm by insisting on the late age of the manuscript and minimizing its value, and on December 30th the Society of Biblical Literature and Exegesis,* meeting in New York, questioned the claims made for the manu-

script and estimated its true value at about five thousand dollars. The Aramaic Bible Foundation immediately claimed that this action was the work of "disgruntled persons" (though it did not say what they are disgruntled about) and charged that they fear "the possible threat to their theological hierarchy which is bottomed on Greek and not Aramaic."

What is this Yonan Codex, as the manuscript is called? A codex is a manuscript in book form rather than in the form of a scroll. The Aramaic Bible Foundation claims that this particular codex was written about A.D. 400, that it is the oldest known copy of the New Testament, and that it was written in the language spoken by Jesus. *It is actually a seventh or eighth century copy of the Peshitta, the "revised version" of the Syriac translation of the New Testament.*

If we take a look at the history of the Syriac version, we have to begin long before the seventh century, and long before 400, with the books of the New Testament in the language in which they were written. Every book of the New Testament was written in Greek. The earliest translation of any part of the New Testament into Syriac seems to have been made not from our gospels but from a harmony compiled by a certain Tatian toward the end of the second century. (Tatian probably made his harmony in Greek, for everything else he wrote was in Greek.) Later on, the Syrian Church wanted to have translations of the four gospels that were used elsewhere, and the "old Syriac" version was made, perhaps in the third century. We have two fairly complete manuscripts of this Old Syriac version (manuscripts from the fourth and fifth centuries),

one published by W. Cureton, the other by R. L. Bensly, F. C. Burkitt, and others. A good many other fragments have been found. Finally comes the "revised standard version," the Peshitta, probably made by Rabbula, who became bishop of Edessa in 411 and died in 435.

Because the authorities of the Syrian Church made a vigorous effort to have the Peshitta regarded as standard—one bishop says that he destroyed two hundred manuscripts of other versions—its text is relatively free from variations. In other words, Peshitta manuscripts are all pretty much alike, and because of this fact they are not generally regarded as exceptionally valuable. According to Professor Metzger of Princeton Theological Seminary, there are about 300 of them. Of course, an especially well written or decorated manuscript would have greater value as a work of art.

One other point should be discussed in relation to this version of the New Testament. It is stated that the Yonan Codex was written in Aramaic, the language of Jesus. This statement is not altogether incorrect, but it may be open to misunderstanding. It seems to suggest that the Yonan Codex, or the Peshitta version generally, will take us back closer to the original words of Jesus himself in the gospels. Such an interpretation would be incorrect, for the following two reasons:

(1) Aramaic is a term which covers a wide variety of dialects spoken and written in the Persian empire and then in the orient generally in Hellenistic and Roman times. One of these dialects is Palestinian Aramaic, the language of Jesus and His disciples. Quite another dialect is Syriac, the language used in the kingdom of Edessa in northeast Syria. It was Syriac which gradually became the language of the Syrian Church, and it was Syriac that the Peshitta was written in. Syriac usage often illuminates Aramaic usage generally, but the two are not the same. For one thing, they use different alphabets.

(2) The Peshitta gospels, written

*Editor's note: The Society of Biblical Literature (SBL) is to biblical scholarship what the American Medical Society is to medicine. It includes in its membership the top-ranking specialists in biblical studies, as well as a much larger number of informed persons who are interested in such subjects. It publishes the "Journal of Biblical Literature"—a scholarly quarterly dealing with recent developments in the Old and New Testament fields.

Books in this Article

HOW OUR BIBLE CAME TO US. By H. G. G. Herklots. New York: Oxford University Press, 1954. Pp. 174. \$3.50.

OUR BIBLE AND THE ANCIENT MANUSCRIPTS. By Sir Frederic Kenyon. Harpers, revised ed., illustrated. Pp. 288. \$3.50.

THE BIBLE IN ITS ANCIENT AND ENGLISH VERSION. Edited by H. W. Robinson. New York: Oxford University Press. Pp. 340. \$5.

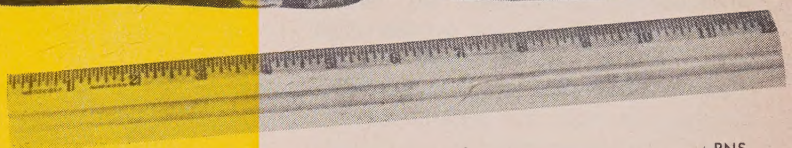
NEW TESTAMENT MANUSCRIPT STUDIES. Edited by M. M. Parvis and A. P. Wikgren. University of Chicago Press, 1950. Pp. 220, with 32 plates. Paper, \$4.50.

ollar Ride

te Professor of New Testament,
y School of University of Chicago

Syriac, are revised versions of the
Syriac version, as has already been
Versions of what? Of the Greek
bels which circulated throughout
whole ancient Church. If we try
ecover the meaning of what Jesus
ually said, the Syriac versions are
more valuable than any other an-
t translations. The ultimate au-
rity in every case is the Greek text,
ch represents (with minor textual
ations) what the evangelists wrote
n Greek.

hose who may be interested in the his-



RNS
CONTROVERSIAL MANUSCRIPT: The Aramaic
Bible Foundation, sponsor of the tour, says Yonan
Codex is oldest known copy of the New Testament.

Parvis and A. P. Wikgren, *New Testament
Manuscript Studies*.

The bus tour of the Yonan Codex
reflects the widespread interest taken
in the Bible today, and the manuscript
should probably find its way to some
center where it can be studied in rela-
tion to the Peshitta text. It would then
take its place among recognized wit-
nesses to that text; but it can hardly be
claimed as "Christendom's Most Pre-
cious Document," for many manu-
scripts of the original Greek — like
the famous Codex Sinaiticus, bought
for the British Museum for \$280,000
in terms of today's currency — are far
more valuable.

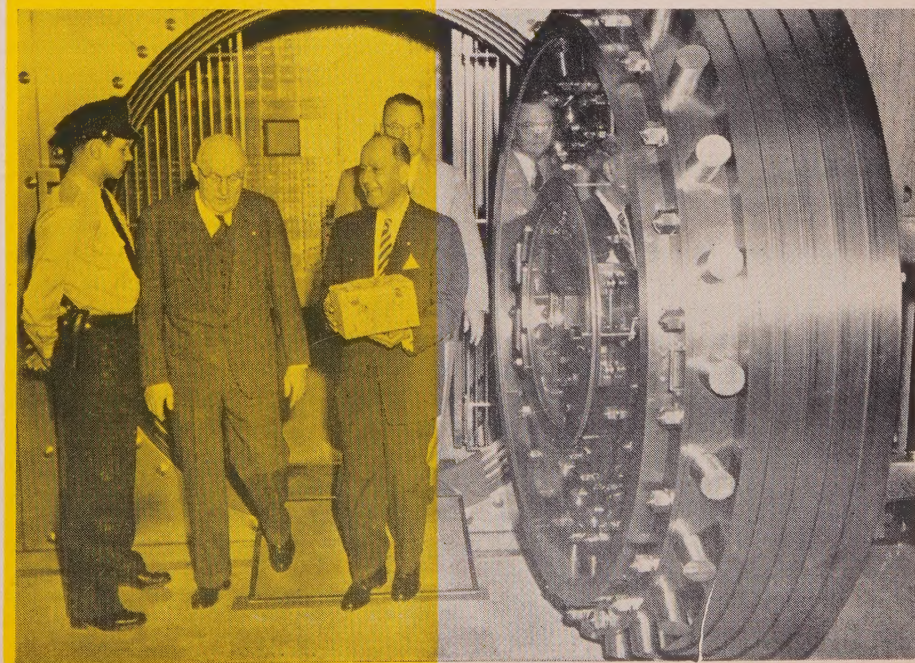
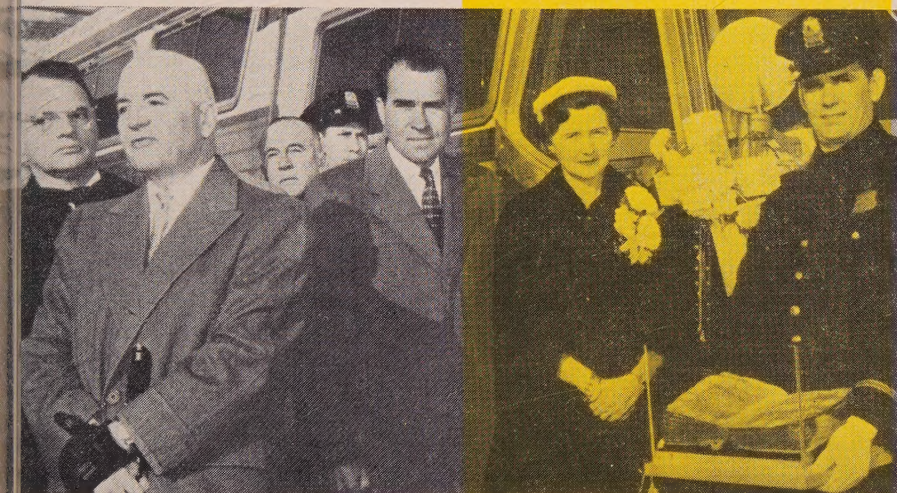
THE OWNER, Norman Yonan, is a retired importer.
He carries the Codex from the vault accompanied
by, left, Foundation Treasurer Bruce Baird (pres-
ident, Nat'l Savings & Trust Co.), rear, Mr. Adams.

EMBER send-off* was followed by December
n when scholars estimated true value at \$5000.

of the older New Testament transla-
s will find the most thorough and re-
survey of the subject in Prof. Bruce
zger's article in the journal, *New
tament Studies*, vol. 2 (1955-56), pp.
Perhaps the most readable work is
G. G. Herklots' *How Our Bible Came*
s. Then there is Sir Frederic Kenyon's
Bible and the Ancient Manuscripts,
as well as H. W. Robinson's *The Bible in
Ancient and English Versions*. The
complete discussion of the Syriac
ions, with full references to other
ks, is provided by Metzger in M. M.

from left: Rev. William B. Adams, president of
naic Bible Foundation, Major General Melvin
as, National Commander of Disabled Ameri-
Veterans and chairman of the 'President's
mittee on the Employment of the Physical-
disabled, the Hon. Mr. Richard Nixon, Mrs.
dore O. Wedel, president of the United Coun-
of Church Women, 1955 presiding officer of
riennial Meeting of the Woman's Auxiliary,
guard holding Yonan Codex.

uary 5, 1956



Lent and Easter

With the Fathers

We nowadays usually think of Lent as a season of private, individual devotion in preparation for Easter. For the early Christians, on the other hand, Lent and Easter were both great times of liturgical and sacramental worship. It was the season for the Church to come together, as God's family, to find the source of its corporate life in the dying and rising of our Lord Jesus Christ.

The ancient writers of the Church have much to teach us during this holy season, and the use of some of their works can prove a most helpful addition to our Lenten reading. For those who have had little or no previous knowledge of the Ancient Fathers, this is a pleasant and easy occasion to make their acquaintance.

At the present time, it really is not difficult to spend this season with the Fathers. A number of recent books offer good translations of the treatises and sermons which ancient writers composed for Lent and Eastertide. Many of these books are both short and inexpensive, yet they contain ample introductions and comments to guide the less experienced reader. These books provide us with a unique opportunity of seeing the high point of the Church year through the very eyes of the great saints of antiquity.

Before the books themselves are discussed, one point must be made clear. In modern times, we view Lent as a period for general character-improvement on the part of the faithful. In ancient times, Lent had a much more specific purpose. It was primarily a period when converts were trained for Baptism. The festivities of Easter centered in the solemn administration of Baptism, Confirmation, and First Communion. Not only the clergy, but the whole assembly of the Church, took an active part in welcoming and receiving the new members of Christ's Mystical Body. It was through the administration of the Sacraments, rather than through private prayer, that the Ancient Church united itself each year

Lent is a good time to get acquainted with those ancient writers known as the Church Fathers. They can give us a new slant on the holy season.

By the Rev. H. Boone Porter, Jr.

Assistant Professor of Ecclesiastical History
and Instructor in Liturgics
Nashotah House, Nashotah, Wis.

with the Death and Resurrection of the Lord Christ, and shared in the Life-giving Spirit whom He bestows.

The oldest book which describes these rites was composed by St. Hippolytus at the beginning of the third century, *The Apostolic Tradition*.^{*} Hippolytus gives a fascinating account of how "catechumens" (converts receiving instruction) were prepared for Baptism, and how this Sacrament, followed by Confirmation and Holy Communion, was administered before dawn on the Sunday morning appointed. Hippolytus does not specify that the appointed day must be Easter. There is no doubt, however, that the rites he describes are the basis of those later assigned to this season. *The Apostolic Tradition* is essential reading for anyone interested in liturgy.

The fourth and fifth centuries were in many ways the golden age both of liturgical worship and of the theology of the Fathers. Here we find the full development of that course of initiation into the Church which Hippolytus had sketched out. Converts normally remained catechumens for two or more years. Each year, several weeks before Easter, the catechumens who were to be baptized that year were formed into a class and given a course of strict training in Christian Faith and ethics. This pre-baptismal training period is actually the origin of

what we call Lent. During the final part of this course, the catechumens were taught the specific list of beliefs essential for Baptism. This baptismal profession was in fact what we know as the Creed. Different localities had slightly different versions. Our Apostles' Creed represents a Western (originally Latin) form of baptismal affirmation; the Nicene Creed is an adaptation of an Eastern (originally Greek) form.

Many of the Fathers published their Lenten lectures on the Creed; indeed all of the ancient treatises on the Creed seem to have originated as instructions for catechumens. Several examples are now readily available for the modern reader. One such lecture, occupying 10 pages in translation, will be found among the *Writings of St. Niceta of Remesiana* in Volume 7 of "The Fathers of the Church." A full length treatise is *A Commentary on the Apostles' Creed*, by Rufinus (No. 20 of "Ancient Christian Writers," translated by J. N. D. Kelly). Another commentary is attributed to St. Ambrose. An English translation, as well as an analysis of the Latin text, appears under the title *The Explanation of the Symbol ad Initiandos*, edited by R. H. Connolly. For an impressive survey of doctrines to be imparted in catechetical instruction, we have St. Gregory of Nyssa's *Address on Religious Instruction*, now appearing in *Christology of the Later Fathers* (Volume III of "The Library of Christian Classics").

^{*}Recommended editions of the works mentioned in this article are cited in the list on p. 7.



how all this was done in the second half of the fourth century. One of these is from the West and one from the East.

The Western account is by St. Ambrose of Milan. It comes in two versions, now published together in a single small book, *St. Ambrose On the Sacraments and On the Mysteries*, edited by T. Thompson and J. H. Srawley. After their admission into the Church, the new Christians were assembled daily during Easter week in order to receive an explanation of the rites which they had undergone and to learn about the Eucharist and other matters which a communicant must know.

This post-baptismal course seems to have been largely responsible for the distinctive liturgical character of the Easter Octave in later times. St. Ambrose's sermons *On the Sacraments* actually consist of these instructions given during Easter week. Their content is mainly devoted to explaining the rites of Easter itself: the solemn

Baptism, Confirmation, and Midnight Eucharist.

The Eastern account is no less interesting, since it comes from the very site of our Lord's Death and Resurrection. It consists of the Instructions of Cyril of Jerusalem. There are 24 lectures in this series: an introductory "Procatechesis" for the beginning of Lent, 18 "Catecheses" on doctrine and the Creed for Lent itself, and five "Mystagogical Catecheses" for post-baptismal instruction during Easter week. The last mentioned, like the analogous lectures of Ambrose, expound the Sacraments (called "the Mysteries" in Greek) and the Eucharistic liturgy.

Selections from this material will soon be available in *Cyril of Jerusalem and Nemesius of Emesa* (Vol. IV of *The Library of Christian Classics*), edited by W. Telfer, and expected May 28th.* The five Mystagogical Catecheses are probably the most interesting, and these, together with the Procatechesis, are already available in a pocket-sized edition almost uniform with that of St. Ambrose, *St. Cyril of Jerusalem's Lectures on the Christian Sacraments*, edited by F. L. Cross.

St. Cyril, St. Ambrose, and all the other Fathers interpret Holy Baptism and the rites accompanying it in a most lofty sense. Following the New Testament, they explain Baptism as a New Birth into the Family of God, and as a genuine sharing in the Death, Burial, Resurrection, and Ascension of our Lord. Entrance into the Church is the restoration to Paradise, the crossing into the Promised Land, and the foretaste of Heaven. What they tell us about our status as baptized Christians will be a surprise and a challenge to most modern readers. For a fine, brief sample, read "A Sermon of St. Augustine," in Massey H. Shepherd's *The Living Liturgy*.

Most of these writings are permeated by quotations from the Bible. The Fathers use Holy Scripture in a most striking manner. One of the Books often quoted is I Peter. Some believe that this Book actually originated as part of the Easter baptismal service in apostolic times. Those interested in this somewhat technical question will enjoy Dr. F. L. Cross's scholarly study, *I Peter — A Paschal Liturgy*. In any case, I Peter has deeply influenced the Church's understanding both of Baptism and of the Death

*The volume will contain the "Procatechesis," and selections from the "Catecheses," but nothing from the "Mystagogical Catecheses."

Books Mentioned in this Article*

THE APOSTOLIC TRADITION OF HIPPOLYTUS. Edited by B. S. Easton. New York: Cambridge University Press, 1934. Pp. 12. \$2.75.

NICETA OF REMESIANA — SULPICIUS SEVERUS — VINCENT OF LERINS — PROSERPER OF AQUITAINE. Translated by Gerald G. Walsh and others. *The Fathers of the Church*, Volume 7. Fathers of the Church, Inc., 1949. Pp. 443. \$4.50.

IRUFINUS: A COMMENTARY ON THE APOSTLES' CREED. *Ancient Christian Writers*, No. 20. Translated by J. N. D. Kelly, D.D. Newman Press, 1955. Pp. 166. \$2.75.

THE EXPLANATIO SYMBOLI AD INITIANDOS. A Work of St. Ambrose. A provisionally constructed text, edited with introduction, notes, and translation, by the late Dom R. H. Connolly, Monk of Downside. New York: Cambridge University Press, 1952. Pp. 39. \$2.

CHRISTOLOGY OF THE LATER FATHERS (Including St. Gregory of Nyssa's *Address in Religious Instruction*). *The Library of Christian Classics*, Vol. III. Edited by Edward R. Hardy, Ph.D. In collaboration with Cyril C. Richardson, Th.D., D.D. Westminster Press, 1954. Pp. 400. \$5.

ST. AMBROSE "ON THE SACRAMENTS" AND "ON THE MYSTERIES." Edited by T. Thompson and J. H. Srawley. Macmillan, 1950. Pp. 157. \$2.25.

CYRIL OF JERUSALEM AND NEMESIUS OF EMESA. *The Library of Christian Classics*, Vol. IV. Edited by W. Telfer. Westminster Press (coming May 28, 1956). \$5.

ST. CYRIL OF JERUSALEM'S LECTURES ON THE CHRISTIAN SACRAMENTS. Edited by F. L. Cross. Macmillan, 1951. Pp. 83. \$2.50.

THE LIVING LITURGY (Including *A Sermon of St. Augustine*). By Massey H. Shepherd, Jr. Oxford University Press, 1946. Pp. 139. \$2.25.

I PETER: A PASCHAL LITURGY. By F. L. Cross. Morehouse-Gorham, 1955. Pp. 50. Paper, 90 cents.

CHRISTIAN WORSHIP. By L. Duchesne. Reprinted from an earlier edition. Macmillan. \$4.

AUGUSTINE: LATER WORKS. (Including *Ten Homilies on the First Epistle of St. John*). *The Library of Christian Classics*, Vol. VIII. Edited by J. Burnaby. Westminster Press, 1955. Pp. 359. \$5.

*All books in this list are currently available from the publishers indicated.

and Resurrection of Christ. As an example of this, one may read the doctrinally important Collect, Epistle, and Gospel appointed for Easter Even (Prayer Book, p. 161).

So far, we have been mainly concerned with the Lenten and Easter rites as they were interpreted by the clergy officiating at them. There also exists an extraordinary account of these rites from the point of view of the congregation. During the latter part of the fourth century, a Spanish religious lady named Etheria made an extensive pilgrimage through the Holy Land, and she kept detailed memoirs of all the religious customs and observances. She was deeply impressed by the careful pre-baptismal training given at Jerusalem. Because of the large number of pilgrims, Jerusalem led the world in the development of special devotional services for the already-baptized laity, particularly during Holy Week. The complete English edition of Etheria's account has long been out of print. The portions relating to Lent and Easter, however, are given in an appendix to L. Duchesne's *Christian Worship*, an excellent old text-book which has deservedly come back into print again.

The "Great 50 Days" from Easter to Whitsunday formed a time of sustained joy in the Ancient Church. From the incomparable pen of St. Augustine we have some moving examples of preaching during this season, *Ten Homilies on the First Epistle of St. John*, included in *Augustine: Later Works* (Vol. VIII of "The Library of Christian Classics"), edited by J. Burnaby. Whitsunday or Pentecost finally brought to a close the season of solemnities.

The modern reader will be amazed at the wealth and depth of meaning which these ancient writers attached to Lent and Eastertide. He will be equally amazed at how closely the main themes of the Scripture and the liturgical administration of the Sacraments are integrated in their thought. Doctrine, discipline, and worship were wonderfully harmonized and unified around the central truth of the Dying and Rising of the Lord Christ.

It is this sense of integrity, order, and balance that has given the Ancient Fathers such a permanently important place in the traditions of our own Church. It is no accident that Anglican piety has always flourished when the Fathers are studied. During Lent and Eastertide we have a good opportunity to study them ourselves.



THE COMMUNION OF SAINTS*

Burial with Christ

Associated Parishes, Inc., which has already published three useful and attractive brochures on the Parish Eucharist, Baptism, and Confirmation, respectively, has now added a fourth, *Christian Burial*.*

In arrangement of material and in format this brochure resembles its predecessors in the series. It contains much sound teaching on Christian death and burial, together with many practical suggestions for giving expression to this in the conduct of the Burial Office and Requiem Eucharist.

This editor is happy to find that the

compilers share his own view that additional services of civic, military, or fraternal character should, if desired, be held before, not after, the funeral service in the church.

The three full-page black and white drawings by Robert E. Harmon are, in their cumulative content, striking indeed. They add greatly to the appeal of the booklet.

*From "Christian Burial" (the third drawing). It appears as black and white in the original. Reproduced by permission, Associated Parishes, Inc. "Here all of the first and second drawings have been used to show that, having gone to the tomb in Christian burial, we participate in His resurrection and the resurrection of all creation in the Communion of Saints."

*Associated Parishes, Inc., 6 N. Carroll St., Madison 3, Wis. (1955). 35 cents per copy, postpaid; 10 or more copies, 25 cents each, postpaid.

The Black Man's Faith

By the Rev. CHAD WALSH

DEEP RIVER. Reflections on the Religious Insight of Certain of the Negro Spirituals. By **Howard Thurman.** Illustrated by **Elizabeth Orton Jones.** Pp. 94. \$2.

When the Negroes were first brought to what is now the United States, their clan and family ties were ruthlessly destroyed. Soon they had lost their native tongues, and their religions crumbled. Into the vacuum came Christianity, as preached but imperfectly practiced by their white masters.

I suppose that a dispassionate social scientist, observing the early stages of this process, would have suspected that Christianity could make little headway. How could a subject race accept the religion of its masters? But it turned out otherwise than as cool prophesy would have imagined. The white man's faith became the black man's and in his hands and on his lips achieved the most distinctive — and perhaps the most profound — literary and musical expression that it has been given in America. This expression was the Negro spirituals.

In reading Howard Thurman's *Deep River*, with its abundant quotations from the spirituals, I am impressed by what excellent poetry a great many of them are, and how surely they give utterance to the living heart of the Christian faith. Perhaps it takes a race stripped naked of hope to see Christ and Christianity in their stark and glorious reality. One could compile a treatise on basic theology from nothing but spirituals and brief links between them.

Dr. Thurman, who founded the interracial Church for the Fellowship of All Peoples in San Francisco, and is now Dean of the Chapel and Professor of Spiritual



Disciplines at Boston University, is a man of deep, intuitive spiritual insights, and the latter portions of the book, devoted largely to his own meditations, are also well worth the reading — though nothing he says, and very little that anyone else is saying today, can match the spirituals themselves.

This incidentally is a beautifully printed and illustrated book, and makes a fine Lenten gift for a friend — provided he has enough flexibility and imagination to recognize the beautiful voice of faith in hymns whose grammar will seldom stand parsing.

sorts and conditions

MATERIALISM can be a sort of cussword applied to people who have a debased set of values; or it can be a more respectable word applied to those who do not believe in a spiritual order of reality above the world of time and space. In this more respectable sense, materialism or something very much like it is the philosophy behind most of our education in 20th-century America and a good deal of our business activity and family ambitions.

CHRISTIANITY'S message of good news about our ability to make progress in the spiritual world has long had to contend with a civilization organized primarily to cope with the material world. However, a growing belief that the spiritual world does exist and is important is discernible everywhere — so much so that there are many signs of a national "return to religion." It is hard to say just what has caused the general intellectual retreat from materialism. Certainly, little has been done by the Churches themselves to exert pressure against a materialistic view of life.

THE SITUATION reminds you of Tolstoy's description of Napoleon's retreat from Moscow in *War and Peace*. Materialism itself has become disorganized and overextended. It is in a bad place to spend the winter. As it begins to fall back, the Churches are pulled into the vacuum thus generated, but they hardly know what to say or do about their good fortune.

THE RETREAT of materialism has by no means become a rout comparable to the flight from Moscow. Nor can the comparison be pushed too far in other directions, although one is tempted to explore the symbolism of "Moscow" as a place where materialism is shown in its true character of icy and inhuman bondage. The real problem that faces the individual Christian in 20th-century America is to regroup the spiritual forces within his own soul.

THERE ARE quite a few areas of the Christian Faith in which a conflict between the scientific views of earlier centuries and present-day science raises problems that are not easily answered. For example, the stories of the Creation and the Fall of Man in Genesis present difficulties that cannot be solved merely by insisting that Genesis is right and modern science is wrong. But for the Christian these problems cannot be solved merely by insisting that modern science is right and Genesis is wrong. If you are a Christian, you must believe that God the Father is the "maker of heaven and earth and of all things, visible and invisible." You must believe

that man is a fallen creature, diverted by his own wilfulness from his divinely intended destiny.

AS A MODERN Christian, you may feel some embarrassment about the large element of the miraculous in the Bible. Miracles hardly ever seem to happen in the laboratory. In fact, if a miracle were to happen in the laboratory, the scientist would be bound to re-run the experiment and discard the miraculous, exceptional result unless he could repeat it. And, if he could repeat it at will, he would have discovered not a miracle but a new aspect of natural law.

THE REAL question about the miraculous — whether divine purpose is able to overrule natural law — can be answered only in the laboratory of history. But there is always another possible explanation when the power of God is exhibited in the affairs of men. Even a Virgin Birth or a Resurrection can be attributed to natural causes. The question for the modern Christian, as it was for the first-century Christian, is whether he is able to recognize and rejoice in the power of God.

MODERN miracles — Christ's presence and power in the Blessed Sacrament; God's answers to prayer affecting both natural and human events; spiritual healing; the continuous miracle of divine providence — are just as frequent in their occurrence as the miracles of Bible times — and just as ineffective in compelling faith. Jezebel was not impressed by Elijah's amazing demonstration on Mount Carmel. The rulers of Judea were not impressed by Christ's miracles of healing. The forces of unfaith are not impressed by the relief of drought or the conquering of illness today — all for the same reason.

SCIENCE, proceeding on the principle of the uniformity of nature, is a more reliable tool than prayer for control of the world of nature; Jezebel's mundane control of the government was able to send Elijah fleeing into the wilderness; the rulers of the Jews were able to cement their power by procuring the crucifixion of Christ. Material means are normally a surer way to material goals.

THIS should not be surprising. The real object of the supernatural element in life is not greater control over the world of nature. If we are seeing a retreat from the materialistic Moscow, it is not because materialism was inadequate to get us to Moscow, but because we have found that Moscow was not really where we wanted to be.

PETER DAY.

The Six Things That Are Wrong

When the Church of South India was formed in 1947, incorporating four dioceses of the Anglican Communion with several Protestant Churches in the area, it was fully understood on all sides that joining the new Church would result, for a time at least, in placing these four dioceses outside the boundaries of the Anglican Communion. This was not due to the fact that they had inaugurated a union but to the fact that the union so inaugurated was in certain particulars inconsistent with Anglican principles.

As the Commission on Ecumenical Relations prepares to carry out General Convention's mandate for a "Churchwide study of the Church of South India," and as a delegation from our Church prepares to visit South India, it is well to review once again the bill of particulars which resulted in the judgment of the Anglican episcopate that the new Church did not belong to the Anglican fellowship. This is found in six points referred to in Resolution 53 of the Lambeth Conference of 1948, which says:

"The Conference expresses the hope that, so soon as it may appear to the authorities of the Church of South India to be expedient to take up the matter, such provisions of the Constitution of that Church and such statements contained therein as are known to have given rise either to uncertainty or to grave anxiety in the minds of many, may be reconsidered with a view to their amendment. The Conference would call special attention to the six points specified in the Report of its Committee on Unity."

These are the six things the Bishops had in mind:

First, the CSI's statement of Faith does not "place the adherence of the Church of South India to the historic faith of the Church Catholic beyond question."

Second, the statement on the Sacraments of the Church in the new Church's constitution contains "misleading ambiguities."

Third, the rite of Confirmation is not as yet made the general rule of the Church.

Fourth, the rules of synodical procedure do not properly safeguard the position of the bishops.

Fifth, the ultimate relationship of the Church of South India to non-episcopal Churches needs reconsideration.

Sixth, there is the unsolved question of the status of non-episcopally ordained ministers in the CSI at

the end of the 30-year interim period provided in the Church's constitution.

These six objections are Anglicanism's official "uncertainties" and "anxieties" about the Catholicity of the Church of South India. It is recognized, in the words of the Lambeth committee report, that "catholicity is a matter not only of a constitution, but also of the life of a Church." The process of growing together will, it is hoped, result "in the end" in two Churches which are "able to recognize each other as each holding sufficiently the essentials of Catholic Faith and Order, and on that basis . . . to establish full intercommunion." What is done in the meantime by way of practical arrangements should presumably be based on the objective of assuring that the Church of South India will emerge from this period of "growing together" free of any doubts or uncertainties as to its Catholicity.

In our opinion, the study of the Church of South India that is to be made will necessarily focus to a considerable extent on these six points. That is why we did not favor the adoption of the study proposal by General Convention. The basis of Anglicanism's hopeful attitude toward the CSI is not that Church's present formularies, which we cannot accept, but its readiness to consider changes which will draw the CSI more fully into the mainstream of Catholic faith and practice. If a Churchwide study is made of the CSI's teachings as they are today, it will have to emphasize their inadequacies. It is impossible for the loyal Anglican to approach the CSI in an uncritical spirit, and a Churchwide critical study of one Church by the membership of another doesn't seem like a very attractive idea.

Certainly one of the main questions requiring answer in such a study is: "Why are we not ready to enter into full communion with the CSI today?" Another basic question is: "Why are we hopeful that we shall be able to enter into full communion at some time in the future?" And it is in the light of the answers to these questions that we must consider a third: "What should our interim relationships be?"

We hope that the Ecumenical Commission will make sure that all the important questions are covered in the study materials it sets forth on the Church of South India.

Books New and Old

This Lenten Book Number of *THE LIVING CHURCH* turns out, in more than one sense of the word, to be a mixture of the new and the old. Like all special book numbers of our magazine, it contains reviews of publications that are new, for that is the primary purpose of our seasonal book numbers. But this particular number also contains a feature article on a book that is very old, the Yonan Codex — an ancient Syriac

manuscript of the New Testament which has received considerable attention in recent weeks in the secular press.

The Yonan Codex may at this very moment be in your state, where you can see it, for it is on a tour of the 48 states of the Union. We hope that Churchpeople will avail themselves of the opportunity to see this manuscript; for, although it is by no means the oldest or most valuable of the manuscripts of the New Testament, it may very well be the oldest that many people will have a chance to see.

But we hope that, before seeing the Yonan Codex, Churchpeople will read and weigh carefully the arguments of the Rev. Robert M. Grant, Th.D., concerning this manuscript, as presented in his article in this issue [see p. 4].

It is dangerous in a matter like this to set oneself, as the Aramaic Bible Society appears to be doing, against the consensus of recognized scholarship. That branch of New Testament study known as the "textual criticism" of the New Testament involves the minute examination of some 2500 Greek manuscripts alone, some of which date from as early as the third century, with one small fragment from St. John's Gospel dating from the first half of the second century. Since by definition these were all hand copied ("manuscript" means "handwritten"), no two of them are alike. Indeed, any two will contain a number of differences—in word order, if not in the addition by one manuscript of words omitted from another, and vice versa.

It is true — and this point is convincingly brought out by Sir Frederic Kenyon in his scholarly yet amazingly readable *Our Bible and the Ancient Manuscripts* [see p. 4] — that the vast majority of these variant readings are of trivial consequence so far as the integrity of the Faith and the practice of the Christian religion are concerned. Yet they are important to the precision of scholarship; and it is fair to say that the patient study over the years of these differences by scholars who have made this field their life work has resulted in our possession today of a text of the New Testament far closer to what the original authors wrote than, for example, that on which the King James Version is based.

It would thus seem safe, in regard to the Yonan Codex, to accept the judgment of a leading New Testament specialist like Dr. Grant and the authorities he cites; for, though these latter presumably do not mention this particular manuscript, nevertheless they have an expert knowledge both of the relation of the Peshitta version to the Old Syriac and of the Syriac versions to the underlying original Greek.

A blend of the new with the old is seen not only in our inclusion of Dr. Grant's article in this number devoted chiefly to recent publications, but in the article by the Rev. H. Boone Porter, D. Phil., entitled "Lent and Easter with the Fathers" [p. 6]. For the Ancient Church Fathers are of course very old, regarded from our 20th-century vantage point. Yet

recent years have seen a marked revival of interest in these writers. At least two series of encyclopedic proportions have included them — "The Fathers of the Church" and "Ancient Christian Writers," both put out under Roman Catholic auspices; and neither of these series is as yet complete. In a third series — not quite so encyclopedic, but important none the less — Anglican scholarship bulks large; this is the series known as "The Library of Christian Classics."

Dr. Porter (who has an earned doctorate in Church History from the University of Oxford), refers in his article to all three series, as well as to works belonging to other series and works standing by themselves. With the current emphasis on the liturgical movement, many Churchpeople, we believe, will wish to make the plunge into the deep but satisfying waters of the early Church's account of its own liturgically-centered Lent and Easter.

New reviewers, making either their first appearance in this issue or their first after a lapse of silence, include the Rev. Edward T. Dell, an ardent C. S. Lewis fan, who has recently come into the Church after an eight-year ministry in the Church of the Nazarene [p. 17]; the Rev. Reginald H. Fuller, recently come all the way from Wales to head the department of New Testament at Seabury-Western Theological Seminary, Evanston, Ill. [p. 18], and the Rev. John Keene, rector of Grace Church, Madison, Wis. [p. 22], who should not be confused with the Rev. Charles D. Kean, rector of the Church of the Epiphany, Washington, D. C. [p. 22], who long served as THE LIVING CHURCH's correspondent for the diocese of Missouri.

We trust that the fare here provided will entice many different types of temperament to venture forth on an interesting and instructive program of religious reading this Lent.

From the Twig, the Tree

Why Johnny can't read may cause concern to some parents, but for others the problem is to pry their children loose from books for long enough to get them to take proper exercise out of doors or tidy up their rooms or do the household chores imposed upon them as their share in family living.

Which of these two problems it turns out to be is largely up to parents themselves. "As the twig is bent, so the tree will grow." There are reading parents, and parents whose reading is confined to the daily paper. There are homes that bulge with books, and homes that are bare of books.

It is easy to guess the kind of home of the little boys on the cover of this issue. Chances are that, when they grow up, they will be avid readers, interested in all kinds of books, including religious ones, some of which are really quite exciting.

"Like Explosion of Shell" Says Priest of L. A. Wreck

Clergy, alerted by parishioners hearing of wreck on radio, rush to scene; some Churchpeople among the victims.

Episcopal Church clergymen alerted by parishioners who picked up radio reports, were early on the scene of the wreck of the Santa Fe Los Angeles to San Diego two-car diesel train which jumped the track on a steep curb just out of Los Angeles, on its 5:30 p.m. run south January 22d, causing the death of 29 persons and injuries to more than 100 others.

The Rev. Gilbert Parker Prince, rector of St. James' parish, South Pasadena, was one of the first clergymen on the scene. With the coroner and policemen, he entered the overturned cars, crawling through wreckage to reach the dead and dying.

Dr. Prince said he administered the last rites of the Church to more than 17 men, women and children, many of them caught half in and half out of the windows and crushed under the cars.

Working with Dr. Prince was the Rev. David Murray Hammond, vicar of St. Bartholomew's mission, Rivera, a short distance from the scene of the wreck.

Dr. Prince described the scene as one such as might have happened if a 75-mm shell had exploded within the closed space. While he was administering the sacrament, police, firemen and hospital attendants were trying to extricate the scores of injured and mangled people.

Among the injured taken to Los Angeles General Hospital were Mr. and Mrs. Warren Thomas, both members of the Church of the Messiah, Santa Ana. Mrs. Thomas, treasurer of Messiah's Woman's Auxiliary, suffered head lacerations. Mr. Thomas's injuries had not been identified. They were attended through the night by their rector, the Rev. Wesley A. Havermale.

At the Episcopal Hospital of the Good Samaritan, Los Angeles, where more than 12 of the injured were being treated, the Very Rev. David deL. Scovil, dean of St. Paul's Cathedral, Los Angeles, and the Rev. J. Ogden Hoffman, Jr., Episcopal chaplain at the University of Southern California, Los Angeles, were on duty less than a half hour after the first radio broadcast spread the news.

Among the injured at Good Samaritan was Mrs. Thomas Kirkpatrick, a member of All Saints' church, Vista.

Other clergymen were on hand at the four other hospitals to which the injured were rushed. All the clergymen interviewed reported that they were alerted by parishioners who heard the radio and television reports and called them.

Bishop Dun Is Hospitalized

The Bishop of Washington, the Rt. Rev. Angus Dun, has been hospitalized. His physician has ordered complete rest. The nature of his illness was not made known. He was taken to the hospital on January 23d.



DR. PRINCE* was one of first clergymen to arrive on scene of Santa Fe train wreck on January 22d.

Dean Yerxa Succeeds Bishop-Elect Carman in Arizona

The Very Rev. James W. F. Carman will be consecrated as Bishop Coadjutor of Oregon on February 7th in Trinity Church, Portland, Ore. Bishop Sherrill will be the consecrator, and the co-consecrators will be Bishops Remington, retired suffragan of Pennsylvania, and Dagwell of Oregon. Bishops Kinsolving of Arizona and Rhea of Idaho will be presenting bishops.

The Rev. Lansing E. Kempton will preach, Bishop Watson of Utah will be litanist, and the attending presbyters will be the Rev. John H. Keene, rector of Grace Church, Madison, Wis., and the Rev. William J. Spicer, rector of Trinity Church, Oshkosh, Wis. The Rev. Alexander Anderson of St. David's Church, Portland, Ore., will be deputy registrar.

Replacing Dean Carman at Trinity Cathedral, Phoenix, Ariz., is the Very Rev. Thomas M. W. Yerxa, now dean of the Cathedral of St. John, Wilmington, Del. A native of Texas, Dean Yerxa came to Wilmington from the Church of the Good Shepherd in Austin, Tex., in 1954, replacing Bishop Mosley as dean.

*Picture was taken at time of 1955 General Convention.

Ecumenical Commission Plans South India Study

Plans to carry out instructions of General Convention for a study of the Church of South India and a multitude of other matters occupied the attention of members of the Commission on Ecumenical Relations at a two-day meeting at the College of Preachers, Washington Cathedral, January 19th and 20th.* The Commission has been charged to prepare study material on the North India and Ceylon union plans, as well as the South India Church, and has been given additional responsibility for fostering inter-Anglican contacts. It is also the body through which the relationship of the Episcopal Church to the National and World Councils of Churches are fostered.

Since this was the first meeting of the current triennium, the Commission was reconstituted with Bishop Dun of Washington as chairman, the Very Rev. Lawrence Rose, dean of the General Theological Seminary, vice-chairman, and the Rev. James W. Kennedy as secretary.

One of the major tasks at this meeting was the drafting of comments on the section reports of the Assembly of the World Council, held at Evanston, Ill., in 1954. This is a part of the response of the Episcopal Church to the World Council's request that member Churches formulate such comments and forward them to Council headquarters in Geneva for further study. Other comments from the viewpoint of this Church are being formulated by appropriate departments of the National Council and by the Presiding Bishop's Committee on Laymen's Work.

The Commission was divided into six groups, each of which drafted a comment on one of the section reports: Faith and Order, Evangelism, Social Questions, International Affairs, Inter-Group Relations, and the Laity. These comments will be edited by the secretary and circulated for further consideration by members of the Commission, after which they will be released for publication and transmitted to the World Council secretariat in Geneva.

Relations with other Churches of the Anglican Communion, including matters growing out of the 1954 Anglican Congress at Minneapolis, occupied an evening session. Some of the questions discussed were exchanges of clergy between this Church and other Anglican Churches and provinces, the participation of American students in the courses at St. Augustine's College, Canterbury, and the proposed publication of a book on the Anglican Communion throughout the world.

*Those present at the meeting were Bishops I. of Washington, Bayne of Olympia, Scaife of Western New York, Baker, Coadjutor of North Carolina, Hallock of Milwaukee, and Higgins of Rhode Island; the Rev. Messrs. John B. Coburn, Gardiner M. Day, Edward R. Hardy, James W. Kennedy, William H. Nes, and Lawrence Rose; and Messrs. Clifford P. Morehouse and Harry Osborne. Absent members: Bishop Mosley of Delaware, the Hon. Raymond E. Baldwin, and Dr. Einar W. Jacobson.

he commission also voted to encourage the Anglican Cycle of Prayer, and to send the prayer leaflet to all of the bishops. An entire session of the Commission was given to discussion of its various assignments in regard to India. First of these was the planning for an official delegation to visit that country next summer or fall, under the chairmanship of Bishop Winsted of the Philippines [L. C., January 10th]. To undergird the work of the delegation, a theological committee will be appointed, to suggest fruitful lines of inquiry and to advise the Commission on the theological aspects of the whole subject. The reports of the delegation and the theological committee will be drawn upon in the report of the Commission to General Convention, and any recommendations relating to the Church of South India which may be appended to it. The commission also laid plans for a popular study book on the Church of South India, which is expected to be ready for next fall. The main purpose of this book, and related materials, is to inform the members of the Church about the history and nature of the Church of South India, and the main points involved in the Union plans in North India and Ceylon. This will be basic to an understanding of the findings of the delegation, and to any commendations that the Commission may make to General Convention in 1958.

Anglicans and Presbyterians Resume Talks in England

By Canon C. B. MORTLOCK

An official statement from Lambeth Palace was issued after resumption of conversations on relations between the Church of England and the Church of Scotland.

No specific proposals for immediate action will be included in a report on the conversations to be issued next year, the statement indicates. It is hoped, however, that after publication of the report there may ensue "fairly prolonged opportunities for thought, study, and prayer on the part of the ministers and members of the respective Churches."

Ultimately there may be practical action on the four Churches concerned: the Church of England, the Episcopal Church of Scotland, the (Presbyterian) Church of Scotland, and the Presbyterian Church of America.

Representatives of the four Churches among whom is the Archbishop-designate of York, Dr. Ramsey) considered a draft report outlining ways and means whereby some measure of mutual assimilation and of modification of their respective traditions, but without disloyalty to principles held to be essential" the Churches concerned "might by God's grace be enabled to attain mutually a fuller amplitude and catholicity of faith and order than was enjoyed by any one of them separately."



A REVOLVING ALTAR is a feature of St. Mark's Church, Van Nuys, Calif., whose rector, the Rev. Dennis J. Bennett, is shown celebrating Holy Communion. The pivoting altar can be turned to face the nave or the chapel in the transept. The hanging cross above the altar turns at the same time. A congregation of 1,000 can be seated around the altar, believed to be the only one of its kind in the country.

Church Union Opposes More South India Ties

The Church Union, English counterpart of the American Church Union, has issued a statement opposing any closer ties between the Church of South India and the Church of England until certain "irregularities" in the South India Church have been amended. Under regulations passed by the convocations of Canterbury and York in 1955, priests of the Church of South India may, under certain conditions, preach and administer the sacraments in Anglican churches while in England.

While many English Anglo-Catholics agreed on these overtures to reunion, the Church Union states that it will "oppose any attempt to extend the permissions given under the existing regulations, and will press that they shall be interpreted in the Catholic spirit as expressed by the Archbishop of Canterbury in October." Dr. Fisher, in the speech referred to, said that the resolutions passed by the convocations would not be taken as a model for future action, and that the Church was not trying to come to terms with Protestant denominations.

Use of President's Letter On Yonan Codex Banned

The White House has requested the Aramaic Bible Foundation to stop distributing reproductions of a letter written by President Eisenhower which refers to the Yonan Codex [see p. 4]. The Foundation was using the letter in connection with fund-raising for promoting the ancient New Testament manuscript.

The Rev. William B. Adams, pastor of Temple Hill Baptist church, Bethesda, Md., Foundation president, said it has complied with the White House request

and "regrets the mistake" made in publishing the letter.

The letter in question was written by the President on March 26, 1955. It thanked the Foundation for its courtesy in bringing the Codex to his office before the "priceless document" was exhibited at the Library of Congress.

A reproduction of the President's letter was printed in a brochure distributed to those who visit the special bus, "The Spirit of Galilee," which is taking the Codex on a projected tour of the 48 states.

When the White House learned that the President's letter was being used in this way, the Foundation was immediately asked to cease distribution of the brochure.

[RNS]

ACU Says Puzzle Contest Ad In *Rogue* Was Mistake

In a statement sent to each of the Church's diocesan bishops, the American Church Union has said that the use of the magazine *Rogue* in advertising its National Puzzle Contest "was an unauthorized substitution by the publisher without our knowledge or consent." The statement was in reply to an Epiphany address at St. John's Church, New York City, by the Rev. Charles H. Graf, attacking the ACU for advertising the puzzle contest in this publication. Fr. Graf had sent copies of his address to all the bishops, along with copies of the questionable magazine.

Here is the ACU statement:

"A former member of the American Church Union delivered an Epiphany Address to his congregation at St. John's Church, New York City, with reference to the National Puzzle Contest being sponsored by the American Church Union.

"The burden of the Epiphany address is concerned with the advertising media used



DEAN PIKE & AND DEAN SAYRE (extreme left) lead way for other deans from session at Washington Cathedral to luncheon at College of Preachers.

Deans Issue Statement On Atomic Energy Use

"In between persons" gather to discuss mutual problems; hear talks by Senator Monroney and Walter Lippman

for the activity. We have noted previously that when the American Church Union took over sponsorship of the contest in February, 1955, a number of long term advertising contracts had already been made.

"The particular magazine singled out for criticism in the Epiphany attack on the ACU was one of a men's group entitled *Rogue*. The use of this magazine as an advertising medium was an unauthorized and improper substitution by the publisher without our knowledge or consent. Claim for refund is now being made. We regret that this took place.

"With reference to the rest of the Epiphany address, delivered at St. John's Church, we would only point out that it contains at least 13 statements which are either false or questionable and appear to be designed to mislead.

"ACU Committee for the
"National Puzzle Contest
"Edward N. Perkins, Chairman."

The publishers of *Rogue*, when asked about the facts mentioned in the above statement, replied that this was the first they had heard of there being any question concerning the use of the advertisement.

They told THE LIVING CHURCH:

"Your letter was the first we had heard of there being any question concerning the inclusion of the National Puzzle Contest ad in our February issue.

"The advertising for the issue in question was supplied to us by a national advertising representative; since it is not the policy of agencies to supply advertising without consent and/or approval of clients, we must assume that the sponsor received proper notification at time of insertion.

"It is true that our advertising representative handles a number of publications in the men's field; this in line with your thinking that perhaps the ad was sold on a 'group' basis. However, again, it is customary to receive client approval.

"Ironically, with reference to the committee statement that a refund would be claimed, we have not at this writing received payment for the insertion of the ad even though such payment is considerably past due.

"Our position in the matter is quite simply that we do not feel the ad was run without authorization as far as we are concerned; in accordance with instructions received we inserted the ad."

A cathedral dean "is a peculiar minister," according to one of them. "He is neither a bishop nor a rector, and is a rather in between person. That is why the fellowship of other deans is a most welcome occasion." He referred to the third annual meeting of the Church's cathedral deans, held January 16th to 18th in Washington.

A statement on the use of atomic energy was drawn up by the deans. The statement, introduced by the Very Rev. Frederick W. Kates, dean of the Cathedral of St. John the Evangelist, Spokane, Wash., stated that "man can use the power of nuclear energy for the good of man only as he uses it in accordance with God's will as revealed in Jesus Christ." Senator A. S. Monroney of Oklahoma told the group that the Church had helped maintain American moral leadership in preventing an atomic war and the use of nuclear weapons in "perimeter" or "border" battles. He added that members of Congress appreciate Church support on issues involving morality.

Walter Lippman, newspaper columnist, and the Rev. Dr. William Pollard, recently ordained director of the Oak Ridge Institute of Nuclear Studies, addressed the group in informal, off the record talks.

The meeting was attended by 32 deans, who met at the College of Preachers in Washington. They discussed mutual problems in a pleasantly relaxed atmosphere. The Very Rev. Philip McNairy, dean of St. Paul's Cathedral, Buffalo, N. Y., observed that deans are asked to do all kinds of civic as well as church chores. They are asked to speak at Community Chest, Boys' Club, and federation of churches meetings. They are also expected to arrange for special events.

Fugitive Charge Dropped

A fugitive from justice charge against the Rev. Joseph A. DeLaine, African Methodist Episcopal minister, was dismissed in New York's Felony Court recently. Mr. DeLaine was a leader in the fight against segregation in Lake City, S. C. His church was burned and his home fired

upon. Charges were brought against him for returning the fire [L. C., December 18, 1955]. Fleeing to New York, Mr. DeLaine surrendered to police. He was freed because a Governor's warrant for extradition was not received from South Carolina.

Diocese of South Florida Opens Theatrical Season

Somebody shouted, "Push that prop a little to the left." It was Tuesday night in the parish house of All Souls' Church in Miami Beach. Weekly rehearsals are underway there as the Church's own theatrical season is being launched in South Florida.

Nobody would be surprised if Boris Karloff or Cornelia Otis Skinner walked into one of those Tuesday evening sessions. Both are members of the Episcopate Theater Guild of the Diocese of South Florida which is sponsoring production in the Miami area. Also among the members are Charles Coburn, Joseph Cotten, John Payne, Robert Young, Raymond Massey and Basil Rathbone. They have agreed to work with the guild whenever they are in the neighborhood.

Head of the guild is the Bishop of South Florida, the Rt. Rev. Henry Louttit.

The initial plays are *Now Is the Time*, a comedy of politics with Bert Acker in the lead part and Toby Wing in the main supporting role, and *The Upper Room*, a religious play by Lloyd Corrigan of a similar guild in Los Angeles. Corrigan's play concerns the events which transpired immediately after the Last Supper.

Guild President Eric J. Applewhite

the organization has three main purposes: to help parishes with fund-raising projects, to help the Bishop in organization of talents, and to promote Christian fellowship among professional entertainers.

Settings for plays are provided by the parishes where they are to be given. Actors and actresses furnish their own costumes and hand property.

The guild is benefiting by the coöperation of all rectors of the diocese, and a delegate from each parish serves on its board of advisors.

One of Dead Sea Scrolls Is Unrolled after Three Years

A scholar-scientist from Manchester University in England, Professor H. Wright Baker, has discovered a method of unrolling a copper scroll which American experts tried unsuccessfully to open for three years. Translation has begun on the scroll, one of the famous Dead Sea scrolls found in caves in 1947 and since then. The 2,000 year old copper has completely oxidized, and the problem faced by scholars was how it might be unrolled without obliterating the writing.

Contents of the scroll, which is a foot wide and eight feet long, will not be disclosed until next summer, when it is expected that a report will be issued simultaneously in London, Washington, and Jordan. It is understood that the scroll is not a biblical text, but it may be the key to the location of further manuscripts or to the customs and beliefs of people living in the area in pre-Christian times.

The scroll was one of a group discovered by a party of scholars after the first discoveries by a Bedouin boy looking for a lost goat. It was sent to the United States three years ago, although it remained the property of the Jordanian Government. Professor Baker did not reveal the method by which he and his assistants deciphered the scroll.

Plans Made for Building Pearl Harbor Chapel

Plans for the construction of St. George's Chapel at Pearl Harbor, Honolulu, are underway. The new structure has been made possible by a gift from the National Council and by an offering taken at last year's General Convention in Honolulu.

The altar will be a memorial to Harold O. Neill of Ohio, who died just before the convention, which he was to attend as a lay deputy, met. It will be made possible by gifts of the people of the diocese of Southern Ohio. Members of St. George's will contribute to the church furnishings. The chapel will seat about 200 people, and is planned for future expansion to a capacity of more than 400. It will be constructed of concrete blocks, with a roof of shakes, making liberal use of heavy timber beams.

Dean Kloman Resigns from Virginia Seminary to Return to St. Alban's

The Very Rev. Edward Felix Kloman, dean of the Virginia Theological Seminary, has presented his resignation to the Executive Committee of the school's Board of Trustees. He plans to return, as rector, to St. Alban's Church, Washington, D. C., at the close of the current academic year.

Dr. Kloman has been dean of Virginia since 1952. Before that he was rector of St. Alban's, one of the oldest, largest parishes in the diocese of Washington, for three years.

Nominations for his successor as dean will go to the Board of Trustees on May 30th. Members of the nominating committee are: Bishop Gibson, Coadjutor of Virginia (who declined election as dean of Virginia in 1951 while he was suffragan of the diocese), Bishop Warnecke of Bethlehem, the Rev. Frederic F. Bush, the Rev. Moultrie Guerry, Dr. Dabney Lancaster.

In a letter addressed to the Rt. Rev. Frederick D. Goodwin, president of the Board of Trustees, Dr. Kloman said:

"I do this regretfully. My acceptance of the call to be dean of this seminary was a difficult decision to make in that it meant leaving the parish ministry which I had grown to love. It meant entering upon a ministry unknown in its details, but the importance of which I could not help but perceive, however dimly.

"My experience as dean has been one in which I have been privileged to learn a great deal and I hope, one in which the Lord has used me for the furthering of His work. But the call to become rector of St. Alban's Parish in Washington has made me realize that it is in the sphere of the parish ministry that the remaining years of my ministry are to be spent, and not in the strictly academic sphere of the seminary.

"I feel I can leave and still continue to

serve this great school which is, to my way of thinking, on the verge of its greatest era of service to God's Church. I trust it may be my privilege to continue to share in its work; not as intimately as a dean of necessity can, but as a loyal alumnus who will ever be grateful to his alma mater for all that she has given him.

"In closing I want to express my admiration and affection for students and faculty, and my deepened appreciation of the magnitude of the task which faces the Board of Trustees and faculty, the staff, the alumni and the students of this school. May God continue to bless and guide us all."

Dr. Kloman's resignation was accepted with great reluctance, and in so doing, the Executive Committee of the Board of Trustees recorded its appreciation of the fine work which he has done and the valuable contribution which he has made to the life and work of the seminary.

In returning to St. Alban's, Dr. Kloman succeeds the Rev. Robert Stockton Trenbath, who died on January 1st at the age of 41 [L. C., January 15th].

One Priest Declines Holy Trinity Election; a Second is Called

The Rev. George W. Barnes of St. Thomas Church, Hollywood, Calif., has been called to be rector of Holy Trinity Church, Brooklyn, N. Y. On January 27th he had not yet announced whether he would accept the call.

Holy Trinity has been without a rector since 1949, when the Rev. John Howard Melish was removed as rector on the ground that the pro-Soviet activities of his son, the Rev. William Howard Melish, who was serving as assistant, were harming the parish. The younger Mr. Melish has been serving as supply priest since the removal of his father.

The Rev. Irving S. Pollard had been elected rector of Holy Trinity on January 11th, but has declined the election. He is assistant minister of the Church of St. Bartholomew of New York.

On January 19th attorneys for the vestry of Holy Trinity secured a temporary injunction restraining the younger Mr. Melish from holding further services at Holy Trinity unless he could show cause why he should not be restrained. As it turned out pro-Melish and anti-Melish factions reached an agreement before Sunday, January 22d, which permitted Mr. Melish to hold services on that day.

The effort to restrain Mr. Melish from holding services was prompted by a spectacle which took place at Holy Trinity on the previous Sunday, January 15th, and which attracted national attention [L. C., January 29th]. On that day both Mr. Melish and a clergyman sent by



Bachrach

DEAN KLOMAN. Back to the parish ministry.

Bishop DeWolfe of Long Island, the Rev. Robert K. Thomas, tried to conduct services at the same time. It was the belief of Mr. Melish and his supporters that the election of the Rev. Mr. Pollard was not canonical. It was hoped that the issues involved would be ironed out in a trial January 31st.

In the meantime, it was agreed that Mr. Melish would continue as supply. One of the reasons for this was an earlier resolution adopted by Holy Trinity's vestry, which, though formerly pro-Melish, is now largely in favor of electing a new rector. The resolution states that Mr. Melish will continue as supply until the election of a new rector is finalized. In order for the election to be finalized a priest elected must notify the vestry of his acceptance, the vestry must notify the Bishop, and the Bishop must notify the secretary of the diocesan convention who must register the priest's name as duly elected as rector of Holy Trinity.

A resolution of the standing committee has provided for a judicial investigation of Mr. Melish. THE LIVING CHURCH of January 29th reported that the standing committee had adopted this resolution after receiving the facts of the situation from the Ven. Charles W. MacLean, diocesan administrator. Actually it was Bishop DeWolfe who, after receiving numerous requests that action be taken in regard to Holy Trinity Church, laid the facts before the standing committee.

Massachusetts Bishops Urge Dropping Probe

Bishops Nash of Massachusetts and Lawrence of Western Massachusetts joined six other citizens of the state recently in a letter urging the state legislature not to extend the life of a special commission to investigate Communism and subversive activities. The letter declared that Massachusetts would be protected adequately by national laws on subversive activity.

Brazilian Consecration Set For March 4th in Rio

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Plinio Lauer Simoes as Bishop of Southwestern Brazil, on March 4th, in the Church of the Redeemer, Rio de Janeiro, Brazil. Bishop Melcher of Central Brazil will be consecrator.

Co-consecrators will be Bishop Bentley, Vice President of National Council, and Bishop Krischke of Southern Brazil. They will also serve as presenting bishops, and Bishop Krischke will be preacher and litanist.

Attending presbyters will be the Ven. Nemesio de Almeida and the Ven. Timotheo da Silva, archdeacons of Central Brazil. Deputy registrar will be the Rev. Edmund K. Sherrill, rector of Trinity Church, Sao Paulo.

MAN POWER

A Column for laymen By L. H. Bristol, Jr.



Work Pledge Cards

Ever hear of a "Work Pledge Card" before? I never had, until I read about such a card in one of the excellent newsletters regularly published by the Presiding Bishop's Committee on Laymen's Work.

It seems that the Men's Club of St. Martin's Church, Des Plaines, Ill., decided to do something about the fact that some six or eight men had been doing all the volunteer maintenance work around the Church. At a meeting early this fall, a large number of the men volunteered to help share in this work. They devised a pledge card to give members a chance to volunteer for particular jobs and to say what they would like to do, how much time they were willing to "pledge," etc. Men with special trade skills were asked to indicate the fact on the cards. Men were assured that "a few persons will not be called on to carry 90% of the load as has been the case in the past."

"Based on all members participating," the notice explained, "an average pledge of only four hours a month or 40 hours for the period will enable your club to carry out all projects now planned." Sample projects: building new kneeling benches, repairing the ceiling in the basement of the rectory, setting up chairs and tables for parish functions, maintenance of the parking lot and grounds. No grass cutting was to be involved, men were assured!

Speaking of the work pledge program, Mr. H. S. Fitz Gubbon, Jr. explained, "We keep a record of various work the men perform and credit the time accordingly against the pledges. We are now able to confine our calling to men who indicated a preference for this or that particular job at hand and on the particular day the work is needed. We made it clear, as forcefully as possible, that toward the end of the year we'd put pressure on men who had passed up work opportunity and still had a balance outstanding on their pledges. Whether this works remains to be seen."

I have had no word from Des Plaines whether any of the men behind on their work pledges ended up devoting New Year's Eve to odd jobs around the church! It will be interesting to hear how the project works out. We certainly wish the men at St. Martin's every success.

Handled with tact and a light, persuasive touch, such a program should be great fun and something the men will spark to. Chances are, these men may find

themselves drawn closer to the Church's spiritual life because they feel they have given more of themselves to the parish, albeit in manual work around the place.

* * *

Some time ago, a friend of mine gave me a copy of *What is the Priesthood?*, a book by John V. Butler and W. Norman Pittenger (Morehouse-Gorham, 1954.) With such a title it hardly sounded like "must" reading for laymen, but I decided to give it a try and found it informative, well-written and extremely interesting. As its title suggests, here is no handy, vest-pocket "how-to-do-it" book for the village parson, but rather a general study of what the priesthood really is and calls for. The authors cover such subjects as the role of the priest at the altar, in the pulpit, out in the community, and as pastor and teacher. Also, they discuss the role of the Church in modern society and the nature of Christian vocation in general — subjects which are certainly as relevant to laymen who care about the Church as to clergy.

In *Your Other Vocation* and other popular books, Dr. Elton Trueblood has persuasively pointed up the fact that all of us are called to a lay ministry. But Dr. Trueblood has written as a Quaker and not from the frame of reference of the Episcopal Church with its holy orders. As a result, I found the Butler-Pittenger general chapter on vocation particularly helpful. The authors point out how wrong are we laymen to speak of ourselves as being at the lay level and of our clergy as being at some higher level. "Our vocations differ," they point out, "but there is no higher or lower, no important or unimportant. All is His and all that we are or hope to be is to be given gladly to Him through whom we have access to the Father."

"Every profession, every occupation, whether it be in the world's eyes noble or mean, honored or dishonored," the authors remind us, "can be a vehicle for priestly life, if it is a job in which a Christian can rightly engage."

What is the Priesthood? is an extremely readable book few laymen will read without profit. From it you and I can achieve a better understanding not only of the priesthood but of our own role in the Church as well.

BOOKS

Two Triangles

SURPRISED BY JOY. The Shape of My Early Life. By **C. S. Lewis.** Harcourt, Brace. Pp. ix, 238. \$3.50.

Probably nobody writing about Christianity in the last 20 years has had a larger or more varied group of readers than the author of *The Screwtape Letters*, C. S. Lewis. It is also probable that no writer today cares less about having his reading public know anything about him personally. Now appears a book that any will read, hoping to have their curiosity satisfied about the spiritual and personal life of C. S. Lewis. For such curiosity there is less than half a loaf in this book, but there is that much.

What readers will find in this book is an account of how something Dr. Lewis calls "Joy" invaded his first 31 years to become a rock on which were broken all those substitutes for God which he tried for himself. "Joy" is a technical term as C. S. Lewis uses it, referring to an experience which is very subjective and which I suppose no one but those who have themselves experienced it will understand.

Those who have been seized by "Joy" will remember how at some time in their lives, in a perfectly ordinary situation and without any warning, they turned to find themselves overwhelmed with a sudden impulse of beauty that filled them with a significant sense of longing that no words could describe. Those who have been thus invaded were filled with what Dr. Lewis calls an "unsatisfied desire which is itself more desirable than any other satisfaction."

Afterwards the first impulse is to seek on occasion to reproduce the experience. Such efforts are doomed to frustration for the thing can't be managed. The best substitute is to seek the object of the longing and what sort of thing it may be. *Surprised By Joy*, C. S. Lewis tries and discards one false object after another, discovering near the end of this quest that the object of his hunt is not a thing but a person, and that this Person is (awesome but!) not the hunted but the Hunter.

For those who want it, there are many things to be found here. American readers will get a really close-up glimpse of the English educational system; Church school teachers will see something of the inner workings of a boy's mind and how disastrous in its effects a poor job of Christian education can be; those who want ammunition for the defense of the Faith will find here an arsenal; those with a taste for philosophy or literature will find long meat; and those who expect superb writing from this professor of renaissance and medieval English literature will not be disappointed.

The chief value of books of this kind is that we catch one more glimpse,

through one man's limited experience and understanding, of the patient love of God who works in all of us. "Limited" is the word, even for one who has so remarkable a gift of expression as Dr. Lewis, for none of us now can "know, even as we are known." The risk of such books is that we shall be tempted to try to reproduce or copy such experiences in ourselves.

Surprised by Joy ought to teach us, if nothing else, that all such experiences are but pale signposts on the way to Him who stands behind and beyond all Joy.

EDWARD T. DELL, JR.

What Is The Real Meaning?

HOW TO READ THE BIBLE. By **Frederick C. Grant.** Morehouse-Gorham. \$2.50 (\$25 a dozen for group study).

Apocalyptic, Apocrypha, Eschatology, and Form Criticism — these are four terms with which the layman must become familiar if he is to have more than a nodding acquaintance with the Bible. And *How to Read the Bible*, by Frederick C. Grant (the Bishop of New York Book for Lent, 1956) will help him a great deal with all four.

Dr. Grant's own short account of World War II in apocalyptic style is a vivid illustration of the fact that the writers of Revelation, Daniel, etc., were not describing some remote future event but the tribulations of their own days. So convincingly biblical is the "Revelation of F. C. Grant" that when he read it on a radio program once some of those who heard the program wanted to know "just where in the Bible this very clear prediction of the recent war can be found."



The Apocrypha, of course, has little to do with Apocalyptic. It consists of some 14 Books between the Old Testament and the New. Dr. Grant explains what these Jewish writings of the immediate pre-Christian period are, and encourages the reader to reclaim for himself a part of the Bible that the Church invites us to read for "example of life and instruction of manners."

Eschatology is that area of religion which deals with the ultimate triumph of good over evil, the consummation of God's creative and redemptive plan. Dr. Grant reminds us that the prophets of Israel were the first thinkers in the ancient world to develop a theory of history, to see human events as a purposeful process moving toward a divine goal.

Form criticism is a deceptively simple-looking term. Actually, as applied to the New Testament field, it refers to the effort

to discern behind the existing text, and behind the source-documents from which it was compiled, the individual memoirs — anecdotes, quotations, explanations, illustrations — which members of the early Christian community relayed by word of mouth to tell what they knew of Jesus and the beginnings of His Church. Thus, the gospels grew out of the Church's oral tradition. "The New Testament is the Church's book, and the Church, its faith, its worship, its *kerygma* (i.e., its proclamation of the message of salvation), its sacraments, its ministry — all this existed long before the New Testament was written," Dr. Grant says. "Any Christian for whom 'I believe . . . in the holy Catholic Church' is a vital article of the creed will have no difficulty in following the reconstructive efforts of modern criticism."

The modern science of biblical criticism grew up gradually as a result of the Reformation. Biblical scholarship and interpretation has been an important part of the Church's life in every period of Christian history, but up to the middle ages the idea of the "real" meaning of any particular biblical passage was not particularly closely connected with what the original author might have meant. The "fourfold meaning of Holy Scripture" as studied in the Middle Ages covered "the literal, the allegorical, the moral, and the anagogical." Modern criticism began by focusing exclusively on the literal, and Dr. Grant associates himself with this point of view when he says: "It [the Bible] speaks clearest when we . . . try to find what it meant when first written, to the authors themselves, and to those who heard it read to them for the first time — or the hundredth." Thus, the question is carried behind the existing text to the documents lying behind the text, since it is now generally recognized that most of the biblical books are combinations of several documents written by different authors at different times, and embellished by editorial insertions, transitions, and explanations.

To find the original meaning of the original author has become a jigsaw puzzle requiring the disassembling of the Bible as we know it and reassembling its parts in an imaginative reconstruction.

Dr. Grant's book is no magna charta of freedom for the laity from this task of dismembering the Bible before understanding it. And yet, the principles of Form Criticism which he expounds so lucidly seem to the reviewer to point the way toward a reconstruction of the older view of the integrity of the Bible.

Form Criticism emphasizes the community nature of the oral tradition and recognizes that the "real" meaning of the written Gospels is the meaning attached to the sayings and stories by the community which preserved them. But biblical scholars in general have not yet grasped the fact that the Old Testament in the Church exists as a written part of the same tra-

dition. Its meaning for the Church is not what the original author meant but what the Church meant when it used the Old Testament in its worship and teaching.

Shakespeare once wrote a line about a "custom more honored in the breach than in the observance." The quotation is used today to refer to a good custom no longer widely observed. But Shakespeare meant a bad custom which it was more honorable to break than to follow — namely, drunkenness. What is the "real" meaning of the phrase? The person who hears it used today will be safer to assume that its modern "community meaning" is intended.

Probably the majority of quotations from the Old Testament in the New Testament itself, including those attributed to our Lord, use the Old Testament words in a sense not intended by the original author. But it is an entirely intelligible sense — the "community meaning" accepted by the Christian Church.

The effort to separate the Bible from the Church's tradition, and to treat it as a complete, self-explanatory authority on Christian Faith and conduct, resulted — as the Form Critic now realizes — in the loss of the key to the Bible. Interpreted by itself alone, it becomes more and more of an enigma. But if there is any one thing we can be sure that Jesus believed He was doing on earth, it was founding a school of biblical interpretation; if there is any one thing that is a real departure from His discipleship, it is the founding of a radically different school of biblical interpretation; and the "what the author meant" school is certainly a complete departure from His approach to the Scriptures.

Such questions as these are opened up to us by Form Criticism. It is interesting that hitherto the Old Testament critic has been the pioneer of the science of biblical research. The methods, principles, and techniques developed in Old Testament study have been applied later to the New. Form Criticism, however, is a technique primarily of the New Testament specialist. If the meaning of the Old Testament to the early Christian community becomes once again the key to its interpretation, the right order of things will have been restored — for the New Testament should explain the Old Testament to us, not vice-versa.

These comments probably apply to the Bishop of New York Book for Lent 1966 or 1976, rather than 1956. Perhaps the layman of today, like the scholar of today (or of a few days ago), cannot be religious until his conscience has been satisfied about history. For the real question of biblical scholarship in recent generations has not been, "What can we learn from the Bible?" but a series of historical doubts and anxieties: "What did Isaiah really say?" "What did Jesus really teach?" "Did the whale really swallow Jonah?" "Was the world really created in six days?"

Or, in sum, "What can we still believe?"

How to Read the Bible is still basically concerned with this approach to Bible-reading. The reader will be comforted to learn from Dr. Grant that we can still believe quite a lot — if our belief in the Bible is a part of our belief in the Holy Catholic Church.

PETER DAY

The Need For Self-Identification

TEACHING THE BIBLE Especially in Secondary Schools. By **A. Victor Murray**. New York: Cambridge University Press. Pp. xi, 231. \$3.50.

This is an exciting book. While appealing primarily to those who are "teaching the Bible," its vivid pages will also fascinate the general reader. Slanted toward



the English situation under the Act of 1944 introducing Scripture into English schools, *Teaching the Bible*, by A. Victor Murray transcends national as well as denominational lines.

The title means exactly what it says. Dr. Murray does not discuss teaching doctrine or morality. He conveys his scorn — or concern — for the Bible teacher whose aim is "to present a scheme of Christian morality," equally for the teacher at the opposite pole who feels "Scripture is just one subject among many." He gives a striking analysis of the requirements for Bible teaching — so different from any other in the personal demands made upon the teacher: the need for self-identification with his material and for an attitude of mind described as "wholeness."

The book is valuable for its fine section on the King James version; for illustrative material forged authentically in the classroom; for important emphasis on correlating Scripture teaching with the courses in science, geography, history and English, and with the school assembly; also for highlighting many other facets of this myriad-sided subject.

The author's insistence on the cardinal principle of safeguarding the moral excellency of our Lord's character, as the key to many problems arising in Bible study, sets up a helpful criterion. A useful reply

to the often searching questions of adolescents is, "This is what people used to think about God, but they came to know better"; or, "This is the way the story came down to us."

A breath-taking scarcity of commas and some marks of haste in composition are amply offset by the high level of effective writing and the challenging freshness of viewpoint.

If the framework of scholarship within which alone competent teaching can be done daunts amateur Bible teachers (whose numbers Dr. Murray ruefully notes), perhaps study of books suggested may help emancipate them from that status. In such an endeavor not least helpful will be this book itself.

A SISTER OF THE COMMUNITY
OF ST. JOHN BAPTIST

Top Marks for St. John

THEOLOGY OF THE NEW TESTAMENT.

By **Rudolf Bultmann**. Vol. II. Translated by Kendrick Grobel. Scribners. \$4.

What do you expect from a "Theology of the New Testament"? A systematic theology, marshalling the doctrines of the New Testament under the headings "God, Christ, the Holy Spirit, the Church, and the Last Things"? An historical exposition of the development of Christian thought during the New Testament period?

In either case you will be disappointed by Rudolph Bultmann's *Theology of the New Testament*. Since for Bultmann the Christian revelation is not a series of communicated propositions, the former procedure is definitely out of the question, and if at first sight the arrangement of his *Theology* suggests the second of these approaches, closer examination will reveal a vital difference.

For Bultmann is not merely an historian, but a theologian. He is concerned not merely to say: "this is what the merit of the New Testament believed and taught," but rather: "Here is a genuine possibility of understanding human existence; here is something about which, if you choose, you can make a vital decision here *tua res agitur*, this is your affair."

For the New Testament presents us with a proclamation, with Jesus Christ as the Act of God, the acceptance of which as something done for us makes it possible for man to achieve a true "self-understanding." The theology, or rather the various theologies of the New Testament writings are attempts of men wrestling for self-understanding in the light of the Christian kerygma, or proclamation of salvation.

As a good Lutheran, Bultmann finds in Paul the most authentic presentation of this self-understanding, and the Pauline self-understanding gives him a criterion for the evaluation of the other New Testament and early Christian writings. This criterion is applied with a magisterial

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School of Theology of the University of the South, Sewanee, Tenn.
Seabury-Western Theological Seminary, Evanston, Ill.
Virginia Theological Seminary, Alexandria, Va.

self-assurance reminiscent, as the author himself is aware, of Luther's procedure with the Epistle of James.

In the grading which follows, only John's Gospel gets full marks as a faithful (though independent) reproduction of the Pauline "self-understanding," though it is a John expurgated of the supposed interpolations of an ecclesiastical redactor — a hypothesis already propounded in the author's commentary on the Fourth Gospel, and here taken for granted. Truly, Bultmann's John is a good disciple of Rudolf Bultmann!

The other writings come off less well, with the surprising exception of Ignatius, and also of the "deutero-Pauline" literature, Colossians, Ephesians, and the Pastorals. In fact, by and large the story is one of decline and fall — into "early Catholicism," where primitive spontaneity is replaced by institutional rigidity. Bultmann is fair about this: in itself the development was natural and inevitable, for after all the Church had to live in the world. But the development was purchased at a price — the loss, or at least the obscuring, of genuine Christian self-understanding.

The greatness of this work lies in the clarity with which the author distinguishes between the revelation itself — the Act of God proclaimed in the kerygma — and the believing theology, which is the Church's response to that act. This important distinction must form the basis for all future Theologies of the New Testament. It is of course easy to criticize the result: his historical reconstructions are sometimes not infallible, and will have to be modified; "self-understanding" is all too narrow a conception of the content of New Testament theology; the balance and emphasis here and there is at fault.

But no one can deny the greatness of this work. For Bultmann himself it is definitive, for it sums up the life work of the greatest New Testament scholar of

our day. But Bultmann would not want us to regard it as definitive. Theologies of the New Testament are fashioned out of concrete situations, and his work is a challenge and a stimulus to others to produce their Theologies of the New Testament out of their very different concrete situations.

May these future Theologies be just as fearless, just as honest, just as erudite as Bultmann's. REGINALD H. FULLER

Encounter and Conflict

CHRIST AND THE CAESARS. Historical Sketches. By **Ethelbert Stauffer**. Translated by **K. and R. Gregor Smith**. Westminster Press, 1955. Pp. 293. \$4.50.

Those who enjoy history will enjoy Ethelbert Stauffer's *Christ and the Caesars*, the broad theme of which is the encounter and conflict of Christianity with the Roman power until the fourth century when Constantine made the religion of Christ legal in the Roman empire.

In 16 chapters, with such assorted titles as "Myth and Epiphany," "Augustus and Jesus," "Nero the World Saviour," "Domitian and John," "Lies and Truth," Dr. Stauffer traces his theme in its many ramifications. In so doing, he interprets historical forces and movements; he provides biographical sketches of rare insight — like the one on Cleopatra, who could "love only the strongest"; he includes a detailed but lively piece of exegesis ("The Story of the Tribute Money"); and he gives us a final summing up of the Church's revamping of the lost elements of classical culture.

Dr. Stauffer has a thesis and he works it with a vengeance. Briefly, it is this: that under Julius Caesar and his successors men were looking for a golden age that never came until the Caesars surrendered their crowns to Christ and a Christian empire arose on the ruins of the pagan world.

No one with a knowledge of history will deny that there was a struggle on the part of early Christianity for recognition, followed at last by a victory — of a kind. But it may seriously be questioned whether the recognition of Christianity attained under Constantine was really its victory or its downfall. Many would say that it was the entering wedge for that conformity with the world which has seriously reduced the effectiveness of Christianity, and resulted in the watered down version that we know today.

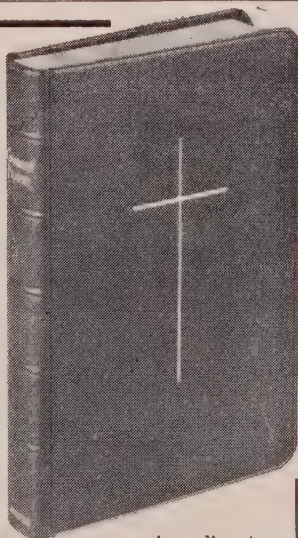
Stauffer, however, believes that "the peace of the Church" achieved under Constantine was a real victory, the emergence of what he terms the *imperium gratiae* ("kingdom of grace"), replacing the *imperium naturae* ("kingdom of nature" — or, perhaps, "of the natural man"). Indeed, he seems to identify the Church with the Kingdom of God.

And yet, when one reads Stauffer's idyllic account of the way in which before the advent of Constantine the Christian martyrs met their destiny, one is inclined to conclude that here is the surest witness to the power of the Resurrection, that here indeed is the "kingdom of grace" in its most concentrated form — a form that later became pitifully diluted.

Nevertheless, the book is a valuable study and one that has its very real merits. Casually woven into the context are a number of choice bits of historical gossip that one does not ordinarily run into. Thus we learn that "the Roman people glorified the dead [Julius] Caesar in a unique passion-liturgy . . . many of whose motifs show an astonishing connection with the Good Friday liturgy of the Roman Mass" (p. 52); that the "oldest sign of the cross of which we have record" was discovered only a few years ago surviving from the volcanic destruction in 79 A.D. of the town of Herculaneum (p. 147); that the 17-year-old Origen wanted to follow his father to martyrdom but that "his

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mother prevented him by hiding all his clothes" (p. 234).

A deep religious sense pervades the entire book, which is movingly written and a sheer delight to read. It is, in effect, a grandly conceived meditation upon early Church history.

FRANCIS C. LIGHTBOURN

"This Is It . . ."

AQUINAS. By **F. C. Copleston.** Penguin Books (Pelican Book A 349). Pp. 263. 85 cents (at bookstores and newsstands).

Those who are familiar with F. C. Copleston's *History of Philosophy* (3 volumes, so far) will not be surprised at the clarity, objectivity, and scholarship to be found in this author's *Aquinas*. At the same time, Copleston adds a new quality to this work by using the minimum of that technical language so dear to the hearts of philosophers, and by explaining with great brevity and clarity those terms that must be used.

Aquinas cannot properly be called a popularization in the sense in which Durant strove to popularize philosophy, but the general reader with an interest in philosophy will read it with understanding and profit. It is not a text-book, but many a student will bless Fr. Copleston for getting him through his exam in medieval philosophy.

For years people have been asking me to recommend something to get them started on the study of Aquinas, something less ponderous and technical than the volumes of the great modern Thomists from Mercier and Grabmann down to Gilson and Maritain, and I've always had to put them off. Now I can say, "This is it. Read this and then go on to the others and to the Angelic Doctor himself."

This is a book of philosophy. Aquinas was both a great philosopher and a great theologian. He was keenly aware of the close and necessary relationship between the two disciplines, and he did not ordinarily treat them in separate works. But he was also meticulous in preserving the essential distinction between the two, and this is why it is possible to follow the modern fashion and deal with them separately. So, very little theology will be found in this book and that only by way of example and reference.

There is an admirable introduction giving the necessary historical background, showing the place of Aquinas in the development of philosophical thought from the ancient Greece of Plato, Aristotle, etc., on to the modern work of Descartes, Locke, Kant, Whitehead, etc.; his method of writing and teaching; what is of permanent value in Aquinas; why his teaching came to be known as "The Philosophy of Common Sense"; its relation to scientific knowledge (in the modern sense).

The body of the book is in four chapters giving Aquinas' philosophical approach to (1) The World and Meta-

physics, (2) God and Creation, (3) Man: Body and Soul, (4) Man: Morality and Society. And it ends with a chapter on Thomism as it is developed today, and its importance for modern philosophy.

This book cannot be too highly recommended to those with any interest at all in philosophy.

EVERETT BOSSHARD

A Stimulus

THE FAITH OF THE APOSTLES' CREED.

By **James Franklin Bethune-Baker.** Abridged and edited by **W. Norman Pittenger.** Seabury Press. Pp. 95. Paper, \$1.

James Franklin Bethune-Baker, who for many years was Lady Margaret Professor of Divinity in the University of Cambridge, England, published in 1918 a work of more than 200 pages that had a large sale — *The Faith of the Apostles' Creed*.

Believing that this book is still of value after nearly 40 years, some contemporary Churchmen decided to reprint it in an abridged form. The editorial task was carried out by the Rev. Dr. W. Norman Pittenger, Professor of Apologetics in the General Theological Seminary, who performed the remarkable feat of reducing the original text to the 95 small pages represented in *The Faith of the Apostles' Creed* (Seabury Press edition).

Bethune-Baker believes that behind every one of the articles of the Creed is a central core of meaning that each age must interpret in its own distinctive thought-forms. In an age such as ours, this "meat" of the Creed will not be interpreted in the categories that were appropriate, let us say, in the 10th century. But, he insists, we can still use the Creed, despite its archaic language, to affirm our own belief in what is after all the central element in its message.

Bethune-Baker tells us that his method is most clearly illustrated in his treatment of the affirmation, "He descended into hell," concerning which he concludes:

"The ideas, then, that the clause conveys to us, when historically examined and construed in its religious sense, are these: The full manhood and human experiences of Christ, the idea of an 'intermediate state' after death, the hallowing of the state of the faithful departed, and the universality and absoluteness of the Gospel. These are, let it be noted, no mean part of the common Christian Faith" (p. 51).

There is nothing very startling here. It is when he applies his pruning process to the phrase "born of the Virgin Mary" and implies — if he does not spell it out in so many words — that the Virgin Birth is unhistorical, that many of his readers will be unable to go along with him. Yet they should not let this detract them from the real merits of the book, which is much more orthodox than this reviewer, for example, was prepared to find it.

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into the hands of the average adult seeking Confirmation. Quite apart from questions of orthodoxy, the round-about way of expressing this kind of reinterpretation of creedal statements (e.g., the 159-words sentence, "And a doctrine of the sacrament that repudiated," etc., pp. 40-41) is a disadvantage. And there is a further drawback: everything in this book needs to be read in its context. For example, the material from the last paragraph on page 27 to the last paragraph on page 28 might appear questionable, if not heretical, were it not for the saving clincher on page 29 — "the conception of God as a single Person, alone in His majesty, has to be enlarged to include, as best it may, the relations of a Father and a Son in eternal intimate communion." And the sentence, "The Apostles' Creed by itself does not exclude tritheistic conceptions [i.e., belief in three Gods] at all" (p. 76) comes as something of a shocker until one reads on and reflects on what he has read.

Thus the book is not one to be handed out casually to inquirers. Those, however, with even an elementary knowledge of theology who wish to sharpen their thinking will find here a stimulus in that direction, as well as many matters of unquestionable orthodoxy (e.g., the very strong insistence on the duty and efficacy of prayer for the departed) effectively expressed.

FRANCIS C. LIGHTBOURN

Everywhere, Quiet Clues

BEHOLD THE GLORY. By Chad Walsh. Harpers. Pp. 153. \$2.

Chad Walsh's *Behold the Glory* is "The Harper Book for Lent." It is a highly personal book in the sense that the author writes of his intimate experiences in pursuing what he calls "the Way of the Affirmation of Images" — the subject of the book.

There are three parts to the book. The first deals with the experience of "Double Vision" — the opening of a door momentarily, revealing insights into the eternal world of God's love and truth. These "quick eternities of double sight" are interpreted in the second part of the book in terms of our everyday life — and in the life of those upon whose shoulders the burdens of society fall more heavily. The politician who is caught between the pressures and compromises of his work is not always a commendable figure, yet there are some politicians in whom there is "an awareness of the hovering ideal, and some recognition of the city of man as a groping toward the city of God."

For this reviewer, the last chapter of the second part is one of the best. It is called "The Scattered Fellowship," and bespeaks the operation of the Holy Spirit who is gloriously at work beyond the bounds of our imagination in making possible the fellowship of all souls. "The fellowship does not have the same boundaries as the visible Church. The latter contains many

who are accidentally there; the fellowship embraces many who ought to be there but are not." These "quiet clues are everywhere" of God breaking into our human situation through the scattered fellowship wherein a stranger can recognize in another a mutual reaction to a momentary situation. God chooses and stations His witnesses where He wills.

From these experiences the book goes on into the third part, called "Discovery," in which the writer confesses that to him "nothing is commonplace . . . the distinction between everyday fact and miracle has begun to break down in my mind." Yet he does not fall into pantheism, nor does he close his eyes to the presence of the devil and the reality of evil. Darkness is darkness, and it shapes itself into the cross. The cost of sin must be seen for what it is in order to know the fulness of God's love. The wonderful fact is that we are given the love of God — it is there on the cross, and the light of God in Christ comes through the darkness.

Behold the Glory reads like a series of meditations from a mystic of the Middle Ages, brought up to date and put in terms of our all too occupied modern world.

JOHN H. KEENE

The Current Scene And Its Background

CHURCH AND PARISH. Studies in Church Problems, illustrated from the Parochial History of St. Margaret's, Westminster. The Bishop Paddock Lectures for 1953-1954. By Charles Smyth. London: SPCK. Pp. xvii, 262. 17/6 (about \$4.50*).

The subtitle to Charles Smyth's *Church and Parish*, which is based upon the Bishop Paddock Lectures at the General Theological Seminary, New York, in 1953-54, is "Studies in Church Problems, Illustrated from the Parochial History of St. Margaret's, Westminster." The author, Canon Smyth, is rector of this historic church, the official parish of the House of Commons. He is also — as is traditional with the office he holds — a canon of Westminster.

Canon Smyth in the course of six fascinating chapters uses episodes from the history of his church — whose fabric is indeed a part of English history — as springboards from which to jump into a discussion of a number of issues of the modern day. As a matter of fact each chapter comprises about two thirds of well-documented material from the 16th, 17th, 18th, and 19th centuries and about one-third commentary by the author more or less relating this background to the current scene.

This reviewer did not hear the lectures presented orally. If the book does them justice, they must have been fascinating to a marked degree, characterized by real

*American booksellers' rates for British currency vary, the computation given above being based upon 25 cents to the shilling.

scholarship, dry humor, and warm sympathy. In all justice, it must be said that the material was probably better in lecture form than in written essays, without appreciating the book as such. The reader will think he is hearing Canon Smyth speaking, and this will overcome the somewhat rambling literary construction of the chapters.

Canon Smyth's first chapter relates the founding and first century and a half of his parish's life, in which the relationship with the House of Commons was developed, as the occasion for a discussion of the merits and problems of establishment. His second lecture, dealing with the persecution of the Anglican Church under the Parliament and Commonwealth, provides a basis for a discussion of the Englishman's traditionally anti-clerical appreciation of religion.

He then goes on to use a review of the history and development of the various schools associated with his parish as an opportunity for talking about general education as against vocational training. The interesting succession of great men of the rectorship during the middle and latter part of the 19th century — Milman, Farrar, and Hensley Henson — allows Canon Smyth to discuss the true function of the liberal mind. CHARLES D. KEAN

Startler

DIALOGUE ON DESTINY. By George W. Barrett and J. V. Langmead Casserley. Seabury Press. Pp. 96. \$2.25.

Two preachers in the pulpit at once — or more probably two simultaneous preachers in two facing pulpits — was the plan in store for those who worshipped at Trinity Church, New York City, in the event 1953.

The occasion was a series of "dialogue sermons" on the Four Last Things delivered by the present rector of Christ Church, Bronxville, N. Y., the Rev. George W. Barrett, then Professor of Pastoral Theology in the General Seminary, and the Rev. J. V. Langmead Casserley, Professor of Dogmatic Theology in the same seminary.

Those who, like this reviewer, have never heard a dialogue sermon — in which the preacher acts the part of the objector and inquirer and the other that of the pounder of the Faith — can no doubt approximate the experience by reading the present series in its printed form, *Dialogue on Destiny*.

A foreword by the Rev. Dr. John Heuss, rector of Trinity Church, New York City, contains the important reminder that "in dialogue two razor-sharp minds are needed," and an introductory chapter by the authors points out certain advantages of this type of preaching (e.g., "to startle the ladies"). Then come the sermons. Heaven and Hell are treated together in the third sermon, the fourth and concluding one being on the Kingdom of God.

(This keeps Hell at a respectable distance from Christmas and avoids ending the series on a "hellish" note!)

Judging from its content, its treatment of real questions that real people ask, and its sprightly presentation, this must have been a successful series. The "Inquiring Layman" appears at the end to be partially convinced though not wholly so; and this is probably in accord with reality. I doubt, though, if the kind of layman here represented would be likely to quote Lord Halifax, Bishop Gore, and Canon Scott Holland; but this is a minor flaw in an otherwise excellent job.

The authors recommend this type of preaching. The reviewer might perhaps add (what the authors imply if they do not spell it out) that it had better not be attempted without the most careful collaboration, preparation, and rehearsal. Better not have it at all than have it turn out a flop.

But in parishes that do not yet have the resources for out-and-out dialogue preaching, these particular sermons might be read in the pulpit. The effectiveness would depend upon how well the reading was done by the two readers.

Meanwhile this material may be read with profit privately. Although designed primarily for Advent, its discussion of the life of the world to come makes it appropriate in preparation for Easter — and indeed at any time.

FRANCIS C. LIGHTBOURN

A Leadership Lost

THE TELEVISION-RADIO AUDIENCE AND RELIGION. By Everett C. Parker, David W. Barry, Dallas W. Smythe. Harpers. Pp. 464. \$6.

Local as well as diocesan Church leaders who are forward-looking will find *The Television-Radio Audience and Religion*, by Everett C. Parker, David W. Barry, and Dallas W. Smythe, a useful tool as they plan their work and meet with local station managers. Here are some of the book's conclusions, briefly summarized and not in order of importance:

1. After very careful study, there is little evidence that local clergy have given any serious or deep thought to the impact of radio and television upon their communicants, or the potential usefulness of the mass media as tools in religious education, evangelism, public relations and other facets of church program and strategy;

2. The sponsors of religious programs generally state their aims and identify their "target audiences" in broad and sweeping terms, indicating in most cases a failure to focus on specific groups or to delineate specific purposes to be achieved by the programs;

3. Religious programs get about one in every 100 telecast hours — a rather small amount!

4. On radio, however, religious programs are third in popularity as measured

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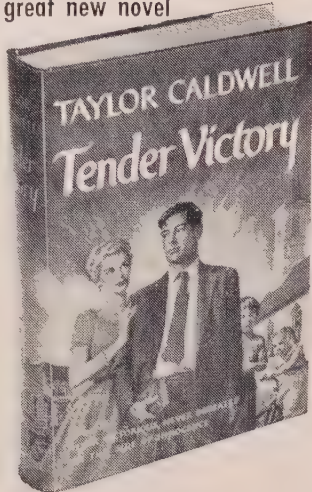
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by size of audience. With radio going down, and TV coming up, this is another challenge to church members;

5. Three out of five households watch or listen to some religious programs with regularity, so churches really ought to work at making them good;

6. Leading Roman Catholic programs have a very much larger audience than leading Protestant programs (there are no real Anglican ones), although the smaller audience for the Protestant programs is more diversified (in religious affiliation) than the Roman Catholic program audience.

In closing, the Episcopal Church's lack of a role, both in this book and in leadership for religious broadcasting should be noted. In the first paragraph of the Preface, the reader is reminded that "on January 2, 1921 — only two months after KDKA's first transmission — the station broadcast the first religious program, carrying the regular Sunday service of Calvary Episcopal Church, Pittsburgh." That leadership has been lost, as there is an absence of Episcopal leadership reported elsewhere throughout the book. Interestingly, in the index there are only two references to Episcopalians, and four to the Protestant Episcopal Church.

This reviewer feels that every LIVING CHURCH reader who owns a radio or TV set, or who knows people who do, might think what influences, if any, these media have on his associates. If they do, then the Church, the Episcopal Church — both nationally and, much more important, locally and on a diocesan level — ought to be using these tools to win more people to Christ.

This book will help readers to use radio and TV for the greater growth of their Episcopal Church.

FREDERICK H. SONTAG

A Rescue

THE PASSION DRAMA. By Hugh Bishop, C. R. Morehouse-Gorham. Pp. 61. Paper, \$1.29 postpaid.

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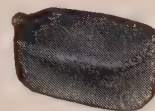
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In Brief

THE CREED IN PICTURES. By **Richard G. Robinson.** Morehouse-Gorham. Pp. about 30. Paper, 50 cents.

Contains full text of Apostles' Creed on first page, then a portion of text on 12 successive pages, each with picture facing — material for 12 days' meditation on Creed.

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READER'S GUIDE. Second Series 6. By **V. A. Demant, D. Litt.,** Canon of Christ Church and Regius Professor of Moral and Pastoral Theology in the University of Oxford. New York: Cambridge University Press. Pp. 31. Paper, 50 cents.

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THE MINISTER'S COMPLETE GUIDE TO SUCCESSFUL RETIREMENT. By **Norman Lobsenz.** Channel Press, Inc., Great Neck, N. Y. Pp. 192. \$2.95.

At this time, when clergy of the Church will soon have to retire at 72, many of them will want at least to dip into this book. It covers a number of relevant topics — financial (including social security), geographical (where to live after retirement), hygienic (your health after retirement), etc.

RETURN TO REALITY. Edited by the Rev. **Stanley G. Evans.** "Zeno" Publishers, 6 Denmark St., W.C. 2, London, England. Pp. 300. 21/- (about \$5*).

Not to be confused with *Return to Reality*, by W. P. Witcutt, which explains why the author left Rome to return to the Church of England. *Return to Reality*, edited by the Rev. Stanley G. Evans, is a collection of "Essays on Contemporary Christianity," including one by Kenneth Ingram on "The Church and Social Thinking," and one by Hewlett Johnson (the "Red Dean"), on "The Influence of the U.S.S.R. on Christian Thought."

Periodicals

THE EPISCOPAL OVERSEAS MISSION REVIEW. Editor: **William A. Clebsch.** Associate Editors: **John M. Burgess, Allen J. Green, George F. Tittmann, Theodore O. Wedel.** The Overseas Mission Society, Mount Saint Alban, Washington 16, D. C.

A newish magazine. Since it is to be published "at the Feasts of St. Michael and All Angels, Epiphany, and Whitsunday," and since the issue before us — mailed gratis to all the clergy — is "Vol. B No. 2 — Epiphany, 1956," it was presumably launched last Michaelmas.

Available to members (minimum due of \$5 a year, including year's subscription to *Review*) of the Overseas Mission Society—"an association of Church people, clergy and lay, who . . . want to share with one another and with the Church a large knowledge of the present state of missions," etc.

Epiphany number includes articles by Robert F. Gibson ("The Pattern of Things to Come"), William A. Clebsch ("Episcopalians and Latin America") and Charles H. Long, Jr. ("The Relevance of a Congregation"), and reprint

*American publishers' rates for British currency vary, the figure quoted being based on 25 cents to the shilling.

THE ANGLICAN THEOLOGICAL REVIEW.
Edited by **Sherman E. Johnson** and
Alden D. Kelley. 600 Haven St., Evans-
ton, Ill. \$1 a number; \$3.50 a year.
(A quarterly.)

The January 1956 number of the *Angli-
can Theological Review* is a somewhat
enlarged one featuring Søren Kierkegaard
who died exactly a century ago last No-
vember 11th), with an editorial on his
significance, and articles on Kierkegaard
by Paul S. Minear, John Wild, Howard
Johnson, and Carroll E. Simcox.

Coming

LIFT UP YOUR HEARTS. An Anthology
of Lenten Essays. Edited by **Martin
Caldwell.** Morehouse-Gorham Co., Pp.
144. \$2.50.

Set for publication February 13th and
for review in an early issue of **THE LIVING
CHURCH.**

Books Received

**MINISTRY AND MEDICINE IN HUMAN RELA-
TIONS.** The New York Academy of Medicine.
Edited by **Iago Galdston, M.D.** International Uni-
versities Press, 227 W. 13th St., New York 11,
N. Y. Pp. xvii, 178. \$3.50. (Contains two chap-
ters by **Otis R. Rice, D.D.**, priest of the Church
and chaplain of St. Luke's Hospital, New York,
N. Y.).

FINISHED BUSINESS. Short Diversions on
Religious Themes. By **Halford E. Luccock.** Harp-
er, Pp. 191. \$3.

THIRTY THINGS IN PARABLES. Expository Stud-
ies. By **Ronald S. Wallace, M.A., B. Sc.** Harpers.
Pp. vi, 218. \$3.

WILFRED NIEBUHR. His Religious, Social, and
Political Thought. Edited by **Charles W. Kegley**
and **Robert W. Bretall.** Library of Living Theol-
ogy, Volume II. Macmillan. Pp. xiii, 486. \$6.50.

HOW TO PREACH TO PEOPLE'S NEEDS. By
Harold N. Jackson. Abingdon Press. Pp. 191. \$2.75.

THE HEART OF PETER MARSHALL'S FAITH.
Fifty Inspirational Messages by **Peter Marshall.**
Bell. Pp. 46. \$1.

SCIENCE AND MODERN LIFE. By **Sir E. John
Dewey, D. Sc., F.R.S.** Philosophical Library. Pp.
191. \$2.75.

**BASIC PRINCIPLES OF PARLIAMENTARY
LAW AND PROTOCOL.** By **Marguerite Grumme,**
Registered Parliamentarian, National Association
of Parliamentarians. Available from author at
100 Humphrey St., St. Louis 16, Mo. Pp. 68.
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\$25 discount — all prepaid, bulk shipment to one
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**THEORY OF GAMES AS A TOOL FOR THE
SOCIAL PHILOSOPHER.** By **R. B. Braithwaite.**
New York: Cambridge University Press. Pp. 75.
Paper, 5s.

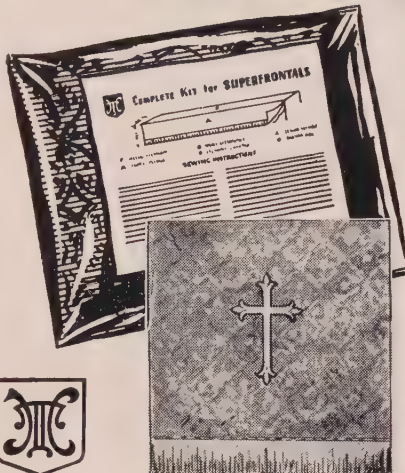
CAESAR THE BELOVED ENEMY. Three Studies
in the Relation of Church and State. The Rei-
ter Lectures at the Virginia Theological Semi-
nary, Alexandria, Virginia, February, 1955. By
A. C. Warren. Alec R. Allenson, Inc., 81
Van Buren St., Chicago 5, Ill. Pp. 94. Paper, \$1.

THE FAILURE OF THE ROMAN REPUBLIC.
By **R. E. Smith, M.A.** New York: Cambridge
University Press. Pp. viii, 201. \$4.75.

ARE LAY READERS BETTER THAN CLERGY. A Study
of the Office of Lay Reader in the History of the
Church. By **Walter Herbert Stowe.** Church His-
torical Society, 4205 Spruce St., Philadelphia 4,
Pa. Pp. 36. Paper, 60 cents. (Reprinted from
the *Historiographer*, 1955, Volume II, No. 4.)

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The Rev. Robert L. Bettinger, formerly vicar of St. Matthew's Church, Glendive, Mont., and churches at Baker, Ekalaka, and Sidney, is now curate of St. James' Parish, Bozeman, Mont., and chaplain to Episcopal Church students at Montana State College. Address: 424 N. Rouse.

The Rev. R. Scott Copeland, formerly rector of Calvary Church, Bastrop, Tex., is now rector of Calvary Church, Richmond, Tex. Address: Box 661, Richmond, Tex.

The Rev. Henry W. Havens, Jr., formerly rector of St. Thomas' Church, Reidsville, N. C., is now rector of Grace Church, Canton, Miss.

The Rev. John Jay Hughes, formerly curate of Grace Church, Utica, N. Y., is now rector of St. John's Church, Bisbee, Ariz. Address: Box 368, Bisbee.

The Rev. A. Wayne Schwab, formerly assistant of St. Paul's Church, Rock Creek Parish, Washington, will on March 1st become rector of St. Paul's Church, Montvale, N. J. Address: 93 Grand Ave. W.

The Rev. John R. Stanton, formerly rector of Trinity Church, Rocky Mount, Va., will on April 15th go to the Church of the Messiah, Highland Springs, Henrico Parish, in the diocese of Virginia.

The Rev. Jacquelin M. Washington, formerly assistant of the Church of the Incarnation, Dallas, Tex., is now rector of St. Paul's Church-on-the-Plains, Lubbock, Tex. Address: Box 3086.

Armed Forces

The Rev. Robert A. Sloan, who has been serving as rector of St. Mary's Church, Northfield, Vt., is now a chaplain in the United States Air Force. Address: HQ 3310th Technical Training Wing Scott Air Force Base, Ill.

Resignations

The Rev. Paul E. Healy, vicar of Christ Chapel, Totowa Boro, N. J., has resigned and will pursue further studies.

The Rev. Dr. John Frank Scott, rector of All Saints' Church, Pasadena, Calif., will retire at the end of October in 1956. Canon Scott, who is active on many official bodies of the diocese of Los Angeles, serves a congregation with total membership of nearly 5,000 and an annual budget of about \$100,000.

Changes of Address

The Rev. Henry C. Beck, who resigned as rector of Calvary Church, Flemington, N. J., to devote three months to the completion of a book about New Jersey for the Rutgers University Press, may be addressed at Box 253, Wocasamonsa Rd., Pennington, N. J.

Ordinations

Priests

Honolulu — By Bishop Kennedy: The Rev. E. Harvey Buxton, on January 6th, at St. Alban's Chapel, Iolani School, Honolulu; presenter as preacher, the ordinand's father, the Rev. Eugene Buxton; to be master of Iolani School; address: 750 Laau Pl., Honolulu 14, T. H.

Minnesota — By Bishop Keeler, on December 21st, at St. Andrew's Church, Minneapolis (the Rev. George B. Gilbert, Jr. preaching):

The Rev. John S. Dilley, curate of Christ Church, St. Paul; the Rev. Henry H. Hoover, in charge of St. Paul's, Glenwood; the Rev. James Jenkins, in charge of Grace Church, Pine Island; St. Peter's, Kasson, and St. Matthew's, Waconia; the Rev. William B. Lawson, in charge of St. Andrew's, Park Point, St. John's, Lakes (both in Duluth), and Trinity Church, Two Harbors; the Rev. Thomas G. Phillips, in charge of St. John's, Red Lake, and St. Antipas', Red Lake; and the Rev. George C. Spratt, in charge of

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By Bishop Keeler, on December 23d, at Trinity Church, Park Rapids, Minn. (the Rev. Dr. G. C. Menefee preaching):

The Rev. **Frederick C. Lambert**, who is in charge of Trinity Church; and the Rev. **Stanley Arthur Seaton-Elliott**, who is in charge of St. John's Church, Hallock, Minn., and Christ Church, St. Vincent.

By Bishop Keeler, on December 12th, at the Church of St. John the Evangelist, St. Paul, Minn.: The Rev. Dr. **Kendig B. Cully**, former Congregationalist minister and now assistant professor of religious education and associate director of training at Seabury-Western. (Dr. Cully has also been engaged in work on a parents' manual for the Seabury Series.)

Ohio — By Bishop Tucker, retired Bishop of Ohio, acting for the Bishop of Ohio: The Rev. **Robert E. Schrack**, on January 7th, at Grace Church, Mansfield, Ohio; presenter, the Rev. L. H. Hall; preacher, the Rev. S. U. Peard; to be assistant of St. Paul's Church, East Cleveland; address: 15837 Euclid Ave., East Cleveland 12.

By Bishop Burroughs: The Rev. **Theodore W. Bowers**, on January 8th, at Emmanuel Church, Cleveland; presenter, the Rev. L. H. Blackburn; preacher, the Rev. D. B. Cordes; to be assistant of Emmanuel Church, Cleveland, in charge of work in the Hough area.

South Florida — By Bishop Bram, Suffragan: The Rev. **Maurice Lester Harn, Jr.**, on January 7th, at St. Philip's Church, Coral Gables, Fla.; presenter, the Rev. J. G. Shirley; preacher, the Rev. R. M. Man.

Southern Ohio — By Bishop Hobson: The Rev. **A. Raymond, III**, on December 16th, at Christ Church, Xenia, where he will be rector; presenter, the Rev. S. N. Keys; preacher, the Rev. Dr. C. W. Smith; address: 25 E. Church St., Xenia.

By Bishop Hobson: The Rev. **William M. Worstall**, on December 23d, at St. James' Church, Zanesville, Ohio; presenter, the Rev. G. S. MacCallum; preacher, the Ven. D. R. Thornberry.

By Bishop Hobson: The Rev. **F. Murray Hastings**, on December 28th, at St. Matthew's Church, Cincinnati, where he will be in charge; presenters, the Rev. Dr. A. Abbott Hastings, who also preached the sermon, and the Rev. Messrs. W. B. Hastings and James Fleming.

West Virginia — By Bishop Goodwin of Virginia, acting for the Bishop of West Virginia: The Rev. **David W. Cammack**, on January 8th, at St. Paul's Memorial Church, Charlottesville, Va.; presenter, the Rev. Dr. T. H. Evans; preacher, the Rev. S. J. Wylie; to continue as chaplain to Episcopal Church students at the University of Virginia, in association with St. Paul's Church, Charlottesville; address: 120 Chancellor St.

Deacons

Michigan — By Bishop Emrich: The Rev. **Paul Edward Sutton**, a former Methodist minister in West Virginia, ordained to the diaconate on January 14th at St. Paul's Church, Jackson, Mich.; presenter, the Rev. F. W. Brownell; preacher, the Rev. M. D. Austin; to continue in charge of St. Aidan's Mission, Michigan Center, Mich.

Minnesota — By Bishop Keeler: **Floyd J. Miller**, on January 5th, at St. Paul's Church, Pipestone; to be in charge of St. James', Fergus Falls.

South Florida — By Bishop Bram, Suffragan: **Dr. Ralph A. Harris**, to the perpetual diaconate, on January 7th, at St. Philip's Church, Coral Gables; presenter, the Rev. J. G. Shirley; preacher, the Rev. R. M. Man.

Corrections

The Rev. **James Robert Peters**, whose ordination to the priesthood was reported in the January 15th issue, is vicar of St. Alban's Church, Wichita, Kans., not Topeka, Kans.

Included in the list of Church hospitals receiving grants from the Ford Foundation [L. C., January 22d] was **San Juan Hospital**, Farmington, N. M. This is not a Church hospital. An institution known by a similar name, San Juan Mission Hospital, also in Farmington, is a Church institution, but did not receive a Ford grant.

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CHURCH SCHOOLS

MAKE GOOD
CHURCHMEN

Deaths

"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."

The Rev. Arthur E. Cash, retired priest of the diocese of Iowa, died in Springfield, Mo., on August 18, 1955. He was 73.

Mr. Cash was born in England. Ordained priest in 1907, he served churches in South Dakota until 1922, and later was rector of All Saints' Church, Minneapolis, St. Mark's, Anaconda, Mont., and St. John's, Deadwood, S. D., among others. He retired in 1950 after eight years as rector of St. Paul's Church, Marshalltown, Iowa.

He is survived by his wife, Margaretta Steck Cash, and two daughters.

The Rev. Richard Colgate Talbot, Jr., 59, associate rector at St. Paul's Church, Ventura, Calif., died January 7th.

A third generation clergyman, Mr. Talbot was ordained priest in 1920. He was rector of the Church of the Messiah, Gonzales, Tex., from 1922 to 1925, and later of St. Mark's, South Milwaukee, Wis., and St. Luke's, Dixon, Ill. From 1931 to 1946 he was rector of St. Elizabeth's, Glencoe, Ill. Then he became rector of St. Helena's, Boerne, Tex., and priest in charge of two missions. He has been at the Ventura, Calif., church for the past year.

His survivors include his wife, Bertha Ellen Talbot; two sons, Richard III, of Torrance, Calif., and Charles E. of Pomona; and three grandchildren.

Theodor William Rehmann, a newly-elected member of National Council, died



Episcopal Church photo

MR. REHMANN. National Council member dies.

of a heart attack January 21st in Des Moines, Iowa.

A graduate of Iowa State College, Mr. Rehmann served in the U.S. Army Engineers during World War I. After the war he established a real estate business in Des Moines. He became president of the Hawkeye Co. and the Peoples Investment Co. He was elected to National Council in Honolulu

in September, 1955, where he had gone on his second assignment as a lay deputy to General Convention from Iowa. A vestryman of St. Paul's Church, Des Moines, he was active in diocesan affairs and served as president of the Episcopal Men of Iowa in 1951.

Mr. Rehmann is survived by his wife and two children.

Josiah Marvel, former U.S. ambassador to Denmark and Churchman of the diocese of Delaware, died December 29, 1955, in Wilmington, Del.

Mr. Marvel was a member of Christ Church, Christiana Hundred, Del., in a suburb of Wilmington, and at one time served on its vestry. A lawyer, he was appointed minister to Denmark by President Truman in 1946. In 1947 his position was changed to that of the first American ambassador to Denmark. Later he was named chairman of the International Claims Commission.

Mr. Marvel is survived by his wife, the former Mrs. Gladys Hopkins Whitney, two young sons, Josiah III and Jonathan, and six brothers and sisters.

Walden Pell, vestryman of Calvary Church, New York City, died January 11th at his home in Cedarhurst, L. I. He was 75.

Mr. Pell had been secretary of the New York Diocesan Investment Trust Fund since its inception 10 years ago. Until recently he was a vestryman at Trinity Church, Hewlett, L. I. A member of an investment firm, Mr. Pell had retired from business in the 1930's.

Survivors are his wife, Gladys Bruce Mumford Pell, and three daughters, Mrs. Charles J. Marshall of Shrewsbury, N. J.; Mrs. Donald E. Ward, Frederick, Md.; and Mrs. William H. Cruikshank, Jr., Wellesley, Mass.

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CAUTION is recommended in dealing with a woman who is known to have used the names of Adams, Thatcher, Scott, and possibly Mildred Loomis. She has claimed membership in different churches and used the name of clergy in upstate New York and Maine in asking for money for herself, a child, and a sick husband. She has been traveling in a black Ford, with a 6S New York license plate, which now may be changed. The State Police at Syracuse, N. Y., would like to question Mildred Loomis. Further information is available from the Rev. Ernest W. Churchill, St. Stephen's Church, 125 E. Central Ave., Pearl River, N. Y.

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PRIEST—Organist and Choirmaster, wanted for large University Parish on West Coast. New organ being installed. Excellent Choir. Clergyman preferred. Layman considered. Give full details. Prayer Book Catholic. No extremes. Reply Box C-282, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PARISH-VISITOR — Diocesan and parish director of Christian Education with over twenty years experience desires part-time position as parish visitor to use experience and add to pension. Age 62. Reply Box E-281, The Living Church, Milwaukee 2, Wis.

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PRIEST, married, experienced. Desires vital ministry. Details gladly furnished. Reply Box H-276, The Living Church, Milwaukee 2, Wis.

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The Living Church

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MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;
Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

EVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Francis Kane McNaul, Jr.
Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
10 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;
Fri HH 8; C Sat 4:30 & 7:30 & by appt

FRANCIS San Fernando Way
E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rev. Angus Dun, Bishop; Very Rev. Francis B.
re, Jr., dean
HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Days HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

PAUL'S 2430 K St., N.W.
Masses: 8, 9:30, 11:15, Sol Ev & B 8;
Days daily 7; also Tues 9:30; Thurs, Sat & HD
Noon; C Sat 5-6:30

CONOT GROVE, FLA.

STEPHEN'S 2750 McFarlane Road
7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

GENERAL GABLES, FLA.

PHILIPS Coral Way at Columbus
John G. Shirley, r; Rev. M. L. Harn, c
8, 9, 9:15, 11; Wed 7, HD & Thurs 10

PORT LAUDERDALE, FLA.

SAINTS' 335 Tarpon Drive
6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
HD 9; C Sat 4:30-5:30

MILANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
4:45; Thurs & HD 10; C Sat 7

KEY—Light face type denotes AM, black face
A, add; address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Ch, Choral; Ch S, Church School; c, curate;
deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tion; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
stations; V, Vespers; v, vicar; YPF, Young
People's Fellowship.

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H.
Barrow, Canon Precentor
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 7:30;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30, Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean
Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

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Wkdys: MP 8:30; HC 7:30 (& 10 Wed); Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M. Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

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GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.

Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c

Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v

Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)

Sun HC 8:15, 9:30, 11, 12:30 (Spanish) EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

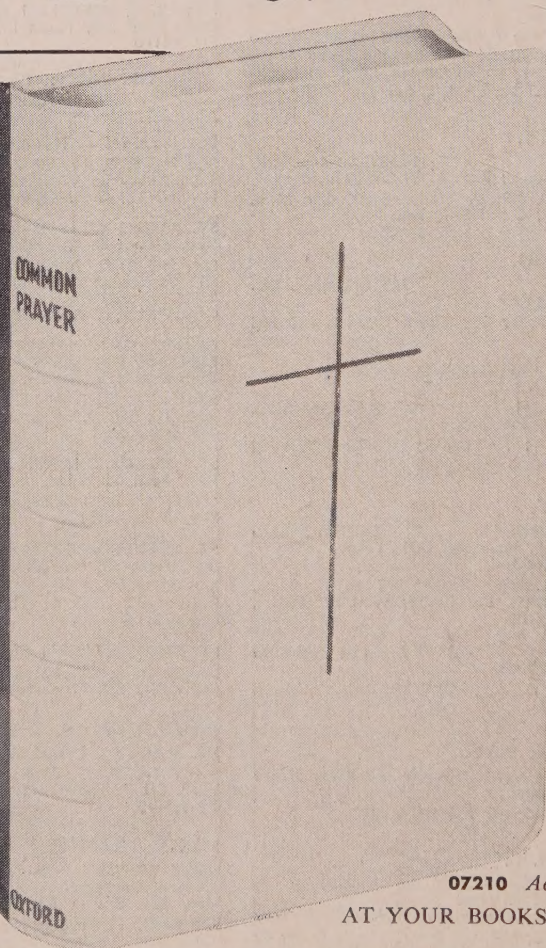
ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat
12-1, 4-5

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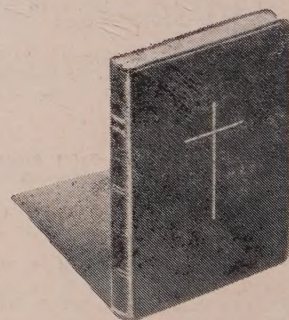
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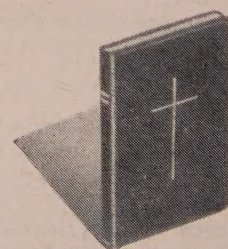
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